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THE



# Chinese Recorders

AND

## MISSIONARY JOURNAL.

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### A LETTER TO PROF. F. MAX MULLER ON THE SACRED BOOKS OF CHINA,\* PART I.

*The Shu King, Shih King, and the Hsiao King.*

PROF. F. MAX MULLER, A.M.

I CHERISH a very high respect for you as a scholar and a man. I am much indebted to you for your translations from the Sanscrit; and for your valuable contributions to the study of comparative religion. Every one highly appreciates the fairness of the principle which as editor you have presented for the guidance of those who are the translators of the Sacred books of the several religions of the East—viz: “that the object is to give translations of these texts without any colouring in the first place from the views of the translators;” but that they should *correctly* express the meaning of the originals. The translations of the Chinese books of which Vol. III of this series is a reprint in part, by Rev. Prof. Legge, have been published so long that Chinese scholars have expressed their opinions in regard to them.

They have received a good degree of approval as fair translations of the originals, except in one particular viz, in regard to the manner in which Dr Legge has expressed the Chinese words *Ti* and *Shangti* in the translation. He himself was cognizant of the fact that in this particular there is a disapproval of his translation, as he says “he examined the matter again. He considered the question whether he

\* The Sacred books of the East, translated by various oriental scholars and Edited by F. Max Muller, Vol. III.

The Sacred books of China. The text of Confucianism. Translated by James Legge. Part I. The Shu King, Shih King. The Hsiao King, Oxford, at the Clarendon Press 1879.

should leave the names *Ti* and *Shangti* untranslated? or whether he should give for them, instead of God, the terms Ruler and Supreme Ruler. After a full reexamination," he says "he had determined to retain the term God for *Ti* and *Shangti* in this volume." Dr. Legge had present to his mind the objections to his retaining the term God in this volume; for in his preface he refers to the object in view in publishing these Sacred Books as above referred to, and says, "A reader confronted everywhere by the word God might be lead to think more highly of the primitive religion of China than he ought to think." As a preliminary point, in entering upon the discussion it becomes a matter of the first importance to settle in what particular sense Dr. Legge uses the term God in this English version of the Sacred Books of the Chinese, as the equivalent of *Ti* and *Shangti* of the original. Webster in his English Dictionary, which is accepted as an authority in Great Britain, as well as in the United States of America defines the word God as follows; (1) "The Supreme Being: Jehovah; the eternal and infinite Spirit, the Creator and the Sovereign of the Universe." (2) "A false God; a heathen deity; an idol." (3) "A prince: a ruler" &c. I suppose Dr. Legge uses the word in the *first* of the senses above given for he expressly repudiates the use of it in the other senses as unsuitable to translate *Ti* and *Shangti*. I am confirmed in this view of his meaning by repeated declarations made by him. In the preface to this volume, p. xxiii, he says, "More than twenty-five years ago I came to the conclusion that "Ti" was the term corresponding in Chinese to our "God," and that "Shangti," was the same, with the addition of "Shang," equal to "Supreme." In the paper prepared by him for the General Conference of Missionaries in Shanghai, in 1877, on "Confucianism" he says, on p. 3 of the pamphlet edition, "All the members of the Conference will not agree with me, when I repeat here my well known conviction, that the *Ti* and *Shangti* of the Chinese Classics is God—our God—the true God." This language is clear and explicit. It was addressed to a body of *Christian* Missionaries from Great Britain, the United States of America and Germany, who are engaged in making known the God of the Sacred Scriptures among the Chinese people. The God whom this body of Missionaries regard as "God—our God—the true God" is Jehovah. "God over all blessed forever."

Dr. Legge herein declares his conviction, which he has held for twenty-five years, that *Ti* and *Shangti* of the Chinese Classics is the true God, the "Our God" of Christians, who is Jehovah. In these Books *Ti* and *Shangti* are interchanged very frequently with "Tien"

which Dr. Legge translates by its proper English equivalent Heaven. This constant interchange in use of Ti and Shangti with Heaven makes it evident that Ti and Shangti are *synonymous* with Heaven and they always refer to the Being who is called Heaven. On this point Dr. Legge says on p. xxiv, "The term Heaven is used everywhere in the Chinese classics for the *supreme power*, ruling and governing all affairs with an omnipotent and omniscient righteousness and goodness; and this vague term is constantly interchanged in the same paragraph, not to say the same sentence, with the personal names Ti and Shangti;" p. xxv.—"Here then is the name Heaven, by which the Supreme Power, in the absolute, is vaguely expressed; and when the Chinese would speak of it by a personal name they use the term Ti and Shangti." In his translations of the Shu King, published in 1865, Dr. Legge says p. 198—"The name by which God was designated (among the Chinese) was *Ruler* and *the Supreme Ruler* (Ti and Shangti), denoting emphatically his personality, supremacy and unity. We find it *constantly interchanged* with the term Heaven by which the ideas of supremacy and unity are *equally* conveyed." Heaven is the *absolute name* of the Being referred to; and Ti and Shangti are terms used very frequently to this Being. By the language, which I have quoted above, as used by Dr. Legge in the preface to his books, and in his paper on Confucianism, I understand Dr. Legge to imply that the *Being* referred to in the Chinese classics by the terms Heaven, Ti, and Shangti is the True God, the Jehovah of the Sacred Scriptures. This understanding of his meaning is further confirmed by what is found at page 478 of this volume when Dr. Legge says in a note, "Since Heaven and God have the same reference, why are they here used, as if there was some opposition between them? The nearest approach to an answer to this is found also in the extensive explanation 'Heaven (Tien) just is God (Ti). According to this view, Heaven would approximate to the name for Deity in *absolute*,—Jehovah, as explained in Ex. xv. 14; while Ti is God, our Father in Heaven:'" Dr. Legge has also expressed his belief that the Being worshipped by the Emperor of China, at the Temple of Heaven in Peking, at the winter solstice, is the True God. In his Book "the notions of the Chinese concerning God and spirits" at p. 81 after quoting from some of the prayers and odes which are used in that service he says "Let the descriptions which are contained in these sacred songs be considered without prejudice, and I am not apprehensive as to the answer which will be returned to the question," Who is He, whom the Chinese thus worship? I am confident the Christian world will agree with me, in saying, "This God (viz.,

Shangti) is our God." His full belief in this conviction was expressed in actions by Dr. Legge when he visited the altar to Heaven in Peking shortly before he left China in 1874. As stated by Rev. Dr. Nelson in his pamphlet in review of Dr. Legge's paper on Confucianism—p. 3 "he (Dr. Legge) visited the altar to Heaven when taking off his shoes, he ascended the steps of the altar and sang the (Christian) doxology," recognizing thus the worship of God as handed down for 4000 years." I am thus particular to give a full and clear statement of Dr. Legge's views in his own language that I myself and all others may understand clearly what they are. I understand Dr. Legge to say that he holds that the Chinese in the Chinese Classics write about the true God, Jehovah, that they use Tien, Heaven, as the absolute term to designate Jehovah, and Ti and Shangti are used when referring to God as synonymous with Heaven. Dr. Legge is accountable to God for his opinions on matters of faith. But when these opinions are printed in a series of translations which are published under your editorship, and with a statement that implies that the translation "is *without* any colouring in the first place from the views of the translator," it is incumbent on those who do not concur in the views thus expressed to declare their dissent therefrom; and to show that the translation of the Chinese text, as published in vol. III of "The Sacred Books of the East," is very *seriously coloured* by the views of the translator. I, having studied the subject, hereby declare my dissent from the opinions expressed by Dr. Legge. And I respectfully request your consideration of the reasons which I set before you in this letter, to show that the translations, as published under your editorial care, is not made in accordance with the principle you presented for the guidance of the translators; but that it is coloured very greatly by the views of the translator.

As Dr. Legge has referred in his preface to a controversy which has been long pending in China and known as "the term question" (*i.e.* what is the proper word by which to translate Elohim and Theos into Chinese in the translation of the Sacred Scriptures in this language) I declare in advance that the matter now at issue has *no necessary connection* with the "term question." What is now under consideration is 1st a matter of *fact*; in regard to the religious belief and worship of the Chinese—and 2nd of the faithfulness of the translation of two words of the original in which this fact is stated.

1st.—The matter of *fact* under consideration is this, *what Being* is designated *Tien*,—Heaven, in the Chinese classics? Dr.

Legge expresses his full belief that the Being thus designated, and which has been the chief object of the Chinese worship since the earliest record—and which Being is still worshipped by the Emperor at the altar to Heaven in Peking, at the winter solstice, is the True God—is Jehovah. From this view I differ entirely, and before proceeding further I will first state some points on which we entirely agree. I agree which Dr. Legge in the opinion that by the word Tien, Heaven, the Chinese, in their classics or so called Sacred Books, designate the Being whom they suppose is the Supreme Power in China; a Being exercising power and control, setting up and displacing Kings and Rulers. To this Being they attribute *many* divine attributes and works. He is the chief object of reverence and worship. I agree with Dr. Legge that *this Being* is also frequently, in these Books, called Ti and Shangti—that these words are designations of the same Being who is called Heaven. But I differ from Dr. Legge on this fundamental point as to what Being is called Heaven in these Book—my belief is that the Being thus reverenced and worshipped by the Chinese and called Heaven—is *deified Heaven*, the *visible Heavens* considered as a god—as the chief god of the Chinese.

The object I have in view in writing this letter, my dear Sir, is to present to you the reasons which lead me to hold this belief.—But before giving the reasons for this belief, I wish to state what I mean when I say this Being is deified Heaven. My idea is this—The Chinese regard the *visible Heaven* as the external form of a god—just as they regard the clay or wooden image as the external form of the god of war, Kwan-ti. But as this image of Kwan-ti is supposed to be pervaded by a living, intelligent and powerful spirit, so the visible Heaven, in their opinion, is pervaded by a living, intelligent and all-powerful spirit, which exercises power and control over all things. This spirit may be considered as powerful and widely ruling as any one pleases to consider it. And just as intelligent Chinese do not worship the carved image of the idol god, but the intelligent spirit which pervades it, so it may be understood, or said that Chinese do not worship the inert matter which composes the visible Heaven but that they worship the powerful and intelligent spirit which they suppose pervades the Heaven. Yet common language speaks of idolaters as *worshipping the image*; which they do, in the sense of worshipping it as the visible representation of the invisible spirit; and they regard any injury or indignity done to the wooden image as done to the invisible spirit—So it may properly be said that the worship is rendered to the *visible Heaven*, though the more proper and distinctive manner of speaking would be to say they worship the invisible spirit

pervading the Heaven. It is *not* a matter now under consideration whether the Chinese may not have intended *at first* to designate the true God by the visible Heavens as a *symbol*. The simple question now is what Being or object do they worship when they worship *Heaven*. I maintain that they worship *the visible Heaven* regarding it as a god, prevailed by a powerful intelligent spirit which exercises supreme control or rule in China. This supreme god of the Chinese has had attributed to him *as many* of the divine attributes and works as their knowledge of natural Theology enabled the Chinese to assign to him. It is freely admitted that the Chinese have preserved among themselves an extensive knowledge of the divine nature and power, and that they have attributed to their chief god more of the attributes and works of Jehovah, and with less mixture of error, than other heathen people have done in ascribing attributes to their chief gods. This of course is a very interesting and important fact in the study of comparative mythology to those interested in the subject.

My first proposition in conducting this discussion is, that the proper name of the chief god of "the Sacred Books of the Chinese" *Tien*, is *Heaven*; the second proposition is, that the plain obvious sense of the Chinese text of the Sacred Books, and the general *consensus* or agreement of the Chinese commentators makes it clear, that the chief power designated *Heaven*, is no other than the *visible Heaven* regarded as a god: and third, that the *significance* of the designation *Heaven*, in the mythology, in the state worship, and in the ritual, conveys in showing that this chief Power is the *visible Heaven* regarded as a god. And the fourth is, that the concurrent opinion of the Christian missionaries in China, for the last 300 years, including the Roman Catholic, the Greek Catholic, and Protestant, with but few exceptions, is that *Heaven* does not designate the true God. I will now proceed to establish these fundamental propositions by the production of clear testimony. The first proposition would appear to be a *self evident* statement; and yet it is not readily, or clearly admitted by Dr. Legge. He says "The term *Heaven* is used *everywhere* in the Chinese Classics for the supreme power, ruling and governing all the affairs of men with omnipotent and omniscient righteousness and goodness: and this vague term is constantly interchanged in the same paragraph, not to say, the same sentence, with the personal names *Ti* and *Shangti*:" preface to *Sacred Book* p. xxiv. In another place he says, "The name by which God was designated (among the Chinese) was the Ruler and the Supreme Ruler;—denoting emphatically his personality, supremacy and unity. We find it *constantly* interchanged with the term *heaven*, by which the ideas of supremacy and unity

are *equally* conveyed, while that of personality is only indicated vaguely and by an association of mind." Shü King Prologomena p. 193. My proposition is, that the absolute name of their chief god is Tien, Heaven, and that whatever of supremacy, unity, and personality belong to him are comprehended *to the full* by that name. No other title or name can increase them. The character and attributes of every Being are inherent in the Being. No name or title can make any Being any more real or personal than he is in his own nature. A designation or title may direct attention, or give prominence to some particular attribute or relation of a Being, who possesses many attributes; but it can not increase such attributes. The absolute name comprehends the whole of the attributes. These remarks are true of Jehovah as a Being possessed of all excellencies. When we use the name Jehovah we use the absolute name of the one living and true God, who is possessed of all excellencies and who has many relations to his creatures and his works. When we designate Jehovah as the Supreme Ruler we designate him by one of the relations which he contains to the universe. They are true of man as a Being having many relations. Man is the absolute name. Father expresses only one of the relations he may sustain. Tien, Heaven, is the *absolute name* of the chief god of the Chinese. This is evident because it is the name by which *he is most frequently* spoken of in the classics; it is the name which is used when it is stated that he performs his various works; and because the other designations of this Being are spoken of, or explained *as referring to Heaven*. In the Shü King, as Dr. Legge says "the *most common use* of the word Heaven is for the supreme governing power, understood to be omniscient, omnipotent and righteous. It is employed in this way more than 150 *times*." p. 664, under the word Heaven. A reference to the Index, or a reading of the text of all the other classics *makes it evident* that the name Heaven is used with a *like frequenecy* in speaking of their chief god, in all the classics. The same thing occurs in their worship of Tien, Heaven. The altar at which the worship is performed, is the altar to Heaven; and the same phraseology is used of all the different buildings connected therewith. The following are a few passages in which Heaven is used in the Sacred Books on p. 47. "Great Heaven regarded you with its favours and bestowed on you its appointments," p. 51. Heaven is sending down calamities upon him, "p. 52. It is virtue that moves Heaven, p. 181. "Great Heaven having given this middle Kingdom with its people and territories to the former Kings," &c., p. 86. "Oh! Heaven gives birth to the people with (such) desires, that without a ruler they must fall into all disorders; and

Heaven again gives birth to the man of intelligence to regulate them," p. 90. "The way of Heaven is to bless the good and make the bad miserable." "High Heaven truly shows its favor to the inferior people. What Heaven appoints is without error." Such passages might be quoted to any extent. They are sufficient to show that the exercise of will and of power, the rewarding the good, and punishing the bad, the disposal of all the affairs pertaining to China, as the appointments of Emperors, the inflicting of punishments, sending calamities are all ascribed to *Heaven*.

When the designations *Ti*, and *Shangti*, are defined or explained in Dictionaries or Commentaries, they are defined as "referring to Heaven" as "being *the same* as Heaven" or "another name of Heaven." It is *nowhere* said, that Heaven is *another* name or designation of *Ti* or *Shangti*. This clearly shows that the proper name of the Being referred to, is, Heaven. In Kang Hi's Dectionary the explanation of *Shangti* is that "he is Heaven." In the Book of History it is said "Shangti is Heaven" In the Fung-shiu Book, it is said "Shangti is another name for Heaven." In Rev. Dr. Medhurst "Inquiry" &c. p. 6, he quotes from Kang Hi a statement as follows, "He who in virtue is united to Heaven is called a *Ti*" and another "*Ti* is *one of the names* of Heaven." Dr. Medhurst on p. 7, after quoting some other passages says, "From the above it appears that *Ti* was *one of the names* of Heaven. A name is that by which a thing is called, the appellation of the being referred to; that Being is Heaven, *the Divinity* in the estimation of the Chinese." Quotations from the classics, rituals, and other Books might be multiplied *ad libitum*, in which Heaven is the absolute name of the chief god; and the statement that *Ti* or *Shangti* is one of the names of Heaven. But these will be sufficient, except as they occur in the discussion of the other propositions. In the face of such clear and distinct representation of the Chinese text, referring to *Heaven*, as possessing the attributes and exercising the power of a god; it appears strange that there should be any controversy on this proposition, to use the language of the late Dr. Medhurst, that "Heaven is *the Divinity*, in the estimation of the Chinese"—and this is all the more strange, seeing that the worship of the deified objects of nature, as Heaven, Earth, Sun, Moon and Stars, was one of the earliest forms of idolatry, as well as one of the most wide spread forms of worship. When the worship of the earth, the sun, the moon and stars, still continues in China, why is it so difficult to admit that the worship of deified Heaven existed in China in ancient times; and that it still exists here? The explanation in my opinion is this. In our Christian literature

we are so accustomed to see Heaven used as *the symbol* of the true God, that when we see the same word used in another language and with a meaning so near to that in our own, by the association of ideas, we affix to it the same meaning as we have been accustomed to give it in our language. One example of its use in our language in this sense occurs in *The Edinburgh Review*; for October, 1879 page 578, in the Review of "Froude's Caesar," "Those who believe, that Providence is always to be found with the big battalions have recognized in Caesar *an instrument of Heaven*." Heaven is of course used here in the sense of God. It is a common and recognized use of the word in the English language. And it has become fixed in our minds as used in that sense. The fact that Heaven is used in this sense by our Blessed Lord in the parable of the Prodigal son, is referred to by Dr. Legge as sustaining his opinion that Tien Heaven in the Chinese Sacred Books refers to the true God. This use of the word Heaven in the Sacred Scriptures and in Christian literature is readily admitted. But it gives *no support* to Dr. Legge's opinion. The use of it by Christian writers is perfectly congruous with the Bible and Christian idea of God. In the scriptural idea, God is conceived of as an Eternal, self-existent, *spiritual Being*, without any visible appearance or material form, the Creator and preserver of all material objects, while entirely distinct and separate from them. Heaven being the most observable and impressive of all objects is *symbol* of the *invisible* God, without any fear of being misunderstood or causing confusion of ideas. The Chinese conception of their chief god is very different from this. Heaven or Tien is to them the most grand and majestic object. To their conception it is uncreated. It overshadows and influences all things. Heaven is supposed to be *pervaded* by an intelligent and powerful spirit. *This is the Divinity* of the Chinese. The *visible object* is as much *a part of it*, as the body is a part of the compound being, man; or the image is a part of an idol god. According to this conception of their god, Heaven can be used as a *symbol* of the divinity, because it is an *integral part* of the Being. These considerations prove that in the Sacred Books of the Chinese, Tien, Heaven is the proper name of their chief god, as truly as Jehovah is the proper name of the God of the Hebrew Scriptures. For as the name Jehovah occurs several thousand times in the Hebrew Scriptures—so the name Tien occurs several hundreds of times in the so called Sacred Books of the Chinese; but Tien, Heaven, is as different and distinct from Jehovah, as Zeus the chief god of the Greeks, or Jupiter, the chief god of the Romans, or Varuna the chief god of the Hindoos, *is different and distinct from Jehovah*.

I proceed now to establish the other propositions that the obvious meaning of the Chinese text and the general agreement of the Chinese commentators, and the position and significance of this god in their mythology and worship, all concur in making it evident that it is the *visible Heaven* regarded as a god, that is designated Tien, Heaven. The simple word Heaven is not the only word which is used in their Sacred Books and rituals in speaking of their god. He is often styled "Azure Heaven," "Heaven above," "Azure above," "High canopy," "The canopied azure," "The Imperial canopy" "The azure canopy," "The glorious azure," "Heaven above, azure." The altar to Heaven is round, made so *expressly* to represent Heaven, the object which is worshipped. The building in which the tablet to Heaven, before which the offerings are placed at the time of the sacrifice, is deposited for safe keeping is round, and is styled "the circular Hall of the *Imperial canopy*." The jade stone gem, which is one of the offerings placed before the tablet at the time of sacrifice is required to be round and azure colored to resemble Heaven. The building called "the altar for prayer in behalf of grain," at which prayer is offered to Heaven is of a dome shape and of a blue color. If there was any intimation that these were used as *symbols* of a purely spiritual being, these varied and particular descriptions would serve to particularize the symbol, but when in connection with the absolute name of the Being these other designations and resemblances are used to represent the external form of the Being who is worshipped, they serve to identify *that object* beyond *all possibility* of mistake or doubt as visible Heaven. But besides these expressions particularizing the color and shape of the object, we have a full and clear statement in regard thereto, some of which read as follows.\* "Heaven's merit is that it overshadows all things." When we speak in reference to *its overshadowing all things*, we call it Heaven; When we speak in reference to its ruling and governing, we call it Ti, Ruler. In the Books whether it is styled Heaven or Ruler, the one or the other is used according to *what is referred to*, and these designations are alike honorable. Another part of the commentary on the Shu King in explanation of the use of the two names Heaven and Ti says:—"On account of *its form and substance* it is called Heaven, and on account

\* This letter is intended particularly for those who do not read the Chinese Language. I therefore omit the Chinese Character in giving quotations from Chinese Authors, only giving the English translation of their statements. I refer those who wish to compare the translation with the original Chinese of the quotations, and those who wish to see the subject more fully discussed to the pamphlet by Inquirer, on the question, "Who is Shangti in the Chinese Classics, and in the ritual of the State religion of China?"; which may be had of Messrs. Kelly and Walsh, Booksellers, Shanghai and also at the American Presbyterian Mission Press.

of its ruling and governing it is called *Ti*, Ruler. In the Chow Book of rites, in explanation of the sacrifice to "great Heaven, the Ruler above" it is said "Heaven and *Ti*, Ruler, is one and the same,—Heaven speaks of his substance. *Ti*, Ruler, speaks of lordship or rule," and again, "Because the primordial substance is so great and vast therefore it is called great Heaven; because the seat of his rule is above therefore he is called *Shangti*, Ruler above." Ching Tsze in an explanation of the *Shi King* says "In reference to *its form and substance* we call it Heaven; in reference to *its ruling and governing* we call it *Ti*, Ruler." As Dr. Legge states at p. 816 of the *Shi King*, as published in Hongkong in 1865 that *this explanation* of the meaning of Heaven and *Shangti* Ruler above, as given by Ching Tsze, is accepted by Choo and *all subsequent writers* it is not necessary to quote more passages on that point.

In the Chinese Three character classic, which is the first book placed in the hands of Chinese children, Heaven, Earth and Man are styled the "Three powers." In the earliest mythology of the Chinese all the objects of worship are divided into the three categories of Heaven, Earth and Man, as they may belong to one or the other of these categories. The spiritual beings supposed to be connected with each category have a distinct designation; those connected with Heaven are called "shin," those connected with earth are called "Ki," and those connected with man are called "Kwai." These different words are singular or plural as they refer to one or more beings. In the progress of time it became a matter of less concern to the people to distinguish to which category any being belonged; and two of these words were joined together as one word, to express these kind of spiritual beings. By joining the third and first word we have a most common compound word to designate spiritual beings which are worshipped, viz: "Kwai-shin." By the joining of the first and second words we have another very common designation of the objects of worship viz. "Shin-ming." This is very commonly used in the Chih-kiang Province. In this expression "ming" is used as the synonym and in the place of "Ki." "Shin" is used very frequently for *Heaven itself*, as an individual object of worship. Heaven, "shin" is used in the plural as comprehending the sun, moon, stars, winds, thunder as objects of separate worship, or joint worship. So it is with "Ki." It is used in the singular to designate the earth *itself*, as an individual object of worship. It is also used as the plural to designate the hills and mountains, the streams and seas as the objects of either separate or joint worship. "Kwai" is used to include ancestors, or benefactors as the objects of worship. This system of mythology has

been persistent through the long years of this peoples existence. There has never been any dispute in regard to the words Earth and Man in this system. It has been accepted *as correct* that they refer to the objects which are usually styled Earth and Man. The integrity and consistency of this system of their earliest known mythology requires that the word Heaven as used in connection with Earth and Man be understood also to refer to the *visible Heaven*, as the object of worship as a *whole*; and when its *several component* parts, as the sun, moon and stars, and the powers of nature—the wind, the clouds, rain and thunder are intended.

At the capital of the Empire there exists a system of nature-worship which is an integral part of the state religion. In connection with this there is an altar to Heaven, on the South side of the city; there is an altar to the Earth on the North side of the city—There is one to the Sun on the East side, and to the Moon on the West side of the city. Sacrifices are offered at each of the altars at stated times by the Emperor in person or by his deputy. Every body accepts it as a fact that at the altars to the earth, the sun, the moon, the worship is rendered to the object of nature thus designated, regarded as a god, a nature god; and this worship is considered as coming down from the oldest antiquity. Seeing that the worship of Heaven is a part of this general and homogenous system, every principle of consistency and coherency in a mythological system, *requires* that the worship at the altar to Heaven should likewise be regarded as rendered to the *visible Heaven* regarded as a god. This is all the more evident, seeing that when Heaven is worshipped at this altar to Heaven, at the winter solstice, the sun, moon, and stars, the wind, rain, clouds, and thunder which are styled Heaven “shin” are worshipped conjointly with Heaven, they being counted as secondary objects of worship at that time. If in a ceremony of worship when all the objects of worship are designated by the names of different objects of nature, it should be considered that the other names *all* refer to the natural object so styled, it would be *most inconsistent* and *absurd* to contend that the name Heaven should refer to a spiritual Being having no connection with the natural object by which he is designated.

In connection with the two points already noticed, there is a still further intimate connection and relation in this nature worship of the Chinese, which, if possible, sets forth more clearly the fact that it is the *visible Heaven* deified which is the object of worship. This is the fact which runs through the whole system and forms an integral part of that system—that *Earth* is so intimately connected with and joined to this worship of Heaven. It is also associated with Heaven in the

care and the nurture of all things. In the Shu King at page 125, of this edition it reads "*Heaven* and *Earth* is the Parent of all creatures :" at page 485 in the classic of Filial Piety it reads " When *Heaven* and *Earth* were served with intelligence and discrimination the spiritual intelligences displayed (their retributive power)." Dr. Legge in a note to this passage says "the spiritual Intelligences here are *Heaven* and *Earth* conceived of as Spiritual Beings." On page 485 it reads "The master said, anciently, the intelligent kings served their fathers with filial piety and therefore they served *Heaven* with intelligence ! they served their mothers with filial piety, and therefore they served *Earth* with discrimination." On these passages of the Shu King quoted above, Dr. Legge remarks in the first edition of his translation of 1865 page 283, "There can be no doubt that the *deification of Heaven and Earth* which appears in the text took its rise from the Yik King, of which King Nan may properly be regarded as the author." On these two passages from the Book of Filial Piety Dr. Legge says at p. 484, "*Heaven* and *Earth* appear as *two Powers*, or as a *Dual Power*, taking the place of *Heaven* or *God*. The spiritual intelligences here (i.e. of the text) are *Heaven* and *Earth* conceived of as *spiritual Beings* "i.e. as deified. From these remarks by Dr. Legge it is clear that Dr. Legge came *very near accepting* the same conception of their mythology as the one I am now presenting. His expression in the notes to the passage from the Shu King, about "the *deification of Heaven and Earth*" is just the view which I hold which is simply this that they regarded *Heaven* and *Earth* as gods. In other expressions "Spiritual Intelligences" and "Spiritual Beings" are a repetition of the *same idea* under different forms of expression. I, of course, hold that the idea of the Heathen is that these visible objects are each animated by an intelligent spirit; and that without that they would not be regarded as gods having power and intelligence. Neither is there any *limit* to the power or intelligence which they may attribute to them. To all their idols the heathen *virtually* attribute omniscience and omnipresence by the fact that they worship them: for only Beings possessed of *such attributes* could hear and answer prays. In one of the native commentaries on the Shu King the following passage from the Yih King is quoted in explanation of the passage quoted from page 125. "How great is the originating virtue of *Heaven*, all things have their beginning from it. How great is the originating virtue of *Earth*, all things were produced by it; it is the complaisant helpmate of *Heaven*." The manner in which these two powers are spoken of in the Yik King, which is one of the oldest of the classics, is as follows. "Tien is *Heaven* therefore we style it *Father*: Kwan

is *Earth* therefore we style it *Mother*." "First there are *Heaven* and *Earth*, then all things are produced." *Heaven* and *Earth* exert their influences and all things are produced." The great virtue of *Heaven* and *Earth* is to produce." "Heaven and *Earth* nourish all things." The Tso chuen says "Imperial *Heaven* and sovereign *Earth* truly hear what the king says." Chantsz, says, "When *Heaven* and *Earth* are propitious all things will be prosperous; therefore the "shin" and the "ki" will be gracious." The Sz-ki expresses this idea thus, "When *Heaven* and *Earth* are happily harmonious, and the "yin" and the "yang" mutually efficacious, then the vivifying warmth and the substance overshadow and nourish all things." In the commentary on this passage it is said, "that *Heaven* and *Earth* by their fructifying effects overshadow and nourish all things." Such passages as these could easily be indefinitely multiplied. Here the divine works of producing and nourishing all things are ascribed to *Heaven* and *Earth*; sometimes jointly, and sometimes separately, but in such a way that the production of things is ascribed to *Heaven*, and the nourishing of things to *Earth*. The Book of Rites says "Therefore the Emperor sacrifices to *Heaven* and *Earth*." The commentary on this passage says "*Heaven* has the merit of overshadowing all things; *Earth* has the merit of containing all things. The Emperor with *Heaven* and *Earth* is a Trio, therefore the Emperor sacrifices to *Heaven* at the round hillock and to *Earth* at the square pool." This refers to the sacrifice to *Heaven* at the winter solstice, and to *Earth* at the summer solstice. The "round hillock" is the designation of the place of the sacrifice to *Heaven* and "square pool" the place of sacrificing to *Earth* as given in the rituals. In the Book of Rites it is said "according to *Heaven* serve *Heaven*; according to *Earth* serve *Earth*." The commentary thereon reads, "according to *Heaven*'s elevation or *Earth*'s depression. *Heaven* should be served with flaming burnt offerings, and *Earth* should be worshipped by burying the victims in the ground, as at the winter and summer solstitial sacrifices." In the Filial Piety classic at p. 496, it reads, The master replied; "of all creatures with their different natures produced by *Heaven* and *Earth*, man is the noblest." These quotations are taken from the Chinese classics. They are standard and authoritative. Similar quotations might be multiplied to any extent, from the rituals, from state papers, Imperial rescripts, &c., If these passages do not make it manifest that the *Earth* is considered as an object of worship *jointly* with *Heaven*, it is impossible that language could express that fact. And if these passages do not make it clear beyond all possibility of contradiction that it is the visible *Heaven* deified which is the object

referred to by the term Heaven, then it is difficult to conceive what language could express that fact. Besides the many passages, in which the words Heaven and Earth are thus used in conjunction, there is a passage which gives the *reason* for the worship of each *separately*, as two separate Beings, and powers, each having its respective characteristics, merits and functions. The passage is from the Book of Rites giving the reason why the sacrifice to Earth should be the *same* as the one to Heaven, and it reads thus; "This is by reason of considering *Earth* the same as *Heaven* or as "shin". *Earth* contains all things, *Heaven* presents the *appearances*; supplies are obtained from *Earth*, rules are obtained from *Heaven*; hence we ought to honor *Heaven* and love *Earth*, and thereby teach the people to increase the thank offering." The explanation reads, "We speak of recompensing the *Earth*'s abundance because *it* (earth) has the same merit as *Heaven*. To make greater the thanksgiving ceremonies is to increase the recompense. The *containing things*, shows that the merit of *Earth* is the same as that of *Heaven*; therefore they appoint the sacrifice to *Earth*, and make *it equal* to the sacrifice to *Heaven* at the winter solstice, and thus give a worthy recompense to the [*Earth*] god." The Tsieh-chi on the same passage says, "If we obtain supplies, we have wherewith to nourish. Nourishing is a *mother's* function; if we obtain rules, we have wherewith to teach; teaching is a *Father's* function. That which *Heaven* and *Earth* manifest to men is excellent, therefore we ought to recompense them with that which is excellent." The *word* in the above passage translated "considering the *Earth* the same as *Heaven*" is the word "shin" used as a *verb* i.e. to "shin" the earth. *Heaven* is styled in Chinese specifically the "Shin." The exact meaning then of "Shin" as a *verb* is to make *earth* a *shin* as *Heaven* is—to make *Earth* equal in dignity, merit, and worship with *Heaven*. The functions of each is then stated—*Earth* contains all things—*Heaven* presents the *appearances*, supplies are obtained from *Earth*, rules are obtained from *Heaven*. The fact that *earth* contains all things, shows that the merit of *Earth* is the same as that of *Heaven*—therefore the "shie" sacrifice to earth at the summer solstice is made equal to the "kiau" sacrifice to *Heaven* at the winter solstice—As the earth is thus spoken of as equal in merit and sacrifice to *Heaven* it is called a "shin"—the same designation which belongs to *Heaven*. The other commentator says, "If we obtain supplies we have wherewith to nourish, nourishing is a *mother's* function; if we obtain rules we have wherewith to teach, teaching is a *Father's* function. I submit the matter to all candid scholars if this passage does not incontestably establish these

two points, 1st that the Chinese when referring to *Heaven* and *Earth* as objects of worship and sacrifice refer to *two different and distinct* objects having their respective characteristics, properties and functions. *Earth* contains—furnishes supplies—nourishes. *Heaven* presents appearances, furnishes rules, teaches; though thus *distinct* and different their respective merits toward mankind are equal, and therefore they should *each* be served with the same equality of sacrifices. 2nd. It being thus clear that two objects are referred to, it is *equally clear* that the objects referred to and to which sacrifices are offered are the *visible Earth* and *visible Heaven* regarded as gods. This is manifest not only from the fact that the words which refer to these objects which are sacrificed to, are those which are constantly used in speaking of the natural objects, but the characteristics and functions ascribed to each respectively are those which are regarded as belonging to these respective objects; the *Earth* contains all things, furnishes supplies for the support of man and animals out of its abundant fertility, and thus nourishes all living things. The *Heaven* in its wide spread canopy gives the appearances. By the appearances of the sky and of the sun, moon, stars, clouds, and winds which are regarded as component parts of *Heaven* it affords rules to men for the direction of their affairs, and for knowing the seasons, and thus it teaches man kind. That such a discussion in regard to the respective merits and sacrifices of *Heaven* and *Earth* could occur on any other supposition than that *Heaven* meant the *visible Heaven* regarded as a god is *simply impossible*.

In nearly all the passages in which *Tien* occurs referring to the Supreme Power Dr. Legge translates it *Heaven*, in accordance with the fact, which he states correctly, that "the most common use of *Heaven* in the Chinese classics is to designate the supreme governing power;" yet in several he very inconsistently departs from this usage in his translations. The phrase "*Wang-tien Shangti*" occurs several times. This is the word *Tien* *Heaven* with the adjective *Imperial* prefixed, with the designation *Shangti* following it, which Dr. Legge says is *very frequently* used as the *synonym* of *Tien*. In accordance with this most common use of the words this expression means the chief power which is called *Heaven*, and here styled *Imperial Heaven*, and then followed with the synonym *Shangti* *in apposition* with the commonly used name *Heaven* thus "*Imperial Heaven*. " "*The Rules above*," Dr. Legge in disregard of this common principle of translation renders this passage thus, "*Shangti of the imperial heaven*." This changes the word *Heaven*, which throughout the whole book is so frequently used to designate the chief Power,

and which is the *principal predicate* of the sentence, to signify a *place*, and it changes it from being the predicate of the sentence to be a mere qualifying clause. Such a change is not justified by any rule of grammar, or by any thing in the connection of any of the sentences in which it occurs. There is however one passage from a standard collection of writings, in which this phrase occurs, to which I invite the attention of Chinese scholars. This sentence is of such a character as to afford a *sure criterion* as to the correct translation of this expression; and to make clear its true meaning—The passage which is taken from a work that dates before the Christian era, reads thus:—“For a long time the “*Tien*” (i.e. Heaven) has been styled ““Wang “*Tien Shangti*, the great *one*, and its altar is called the great altar,—While “*Ti-ki*,” the Earth god, is spoken of as sovereign Earth—Now the “*Ti-ki*” ought to be styled “*Wang Ti Shangti*” and its altar be called the broad altar.” From this passage it appears clear that the object of the memorialist was to receive from the Emperor a title for deified *Earth*, of the same dignity as the one which *Heaven* had. He states the title of Heaven, and asks that a corresponding title be given to Earth. It is evident beyond all controversy that these titles, the one of the “*Tien*” Heaven and the other of the “*Ti*” Earth, are of the same grammatical construction, and must be translated by the same rules of grammar. I regard the words Heaven in the one, and Earth in the other phrase, as *the predicate of the verb*, and the other noun in each phrase is *in apposition* with its respective noun and the phrase will read in the one part “Imperial Heaven, the ruler above,” and in the other it will read “Imperial Earth sovereign Producer.” But according to Dr. Legge, the first part should read, “The Supreme Ruler of the Imperial Heaven,” and the other, if translated according to the same grammatical rules, would read “Sovereign Producer of Imperial Earth.” In more than one hundred and fifty passages of the Shu King, Dr. Legge says:—“Heaven means the supreme Power” that is, it designates the Being which exercises dominion and rule over all things; and yet in this phrase, where it has the honorable prefix of *Imperial*, it would, by this translation, be displaced from its high meaning of chief Power, and represented merely as a *place* ruled over by *Shangti*; which word, in all other passages, is used only as a designation of Heaven exercising the function of *ruling*. By reason of the Christian conception of the true God, Jehovah, as ruling over the material heaven, the incongruity of this representation of the matter as connected with the Chinese idea does not strike our minds. But when we consider the parallel phrase as applied to the Earth, the *incongruity* is most manifest. Earth, as a god, is represented as the

producer of all things, and the translation "Imperial earth, sovereign Producer" is *congruous* with the Chinese opinions and statement in reference to that matter. But to translate it, as Dr. Legge translates the corresponding phrase, in reference to Heaven, would require it to be translated, thus:—"Sovereign Producer of Imperial Earth," which would make *earth* to be the *producer of itself*, this is too absurd a rendering to be accepted by any one, as a correct translation of the Chinese text. In connection with the Chinese conception and belief that Heaven is the chief power, to translate the other phrase "the supreme Ruler of Imperial Heaven" is equally as incongruous as the other one in reference to the Earth, for it would make the chief power which is Heaven \* *rule over itself*. However little the incongruity may strike us, it is equally absurd in a Chinese point of view to speak of *Heaven ruling over itself* as it is to speak of *Earth producing itself*. With the translation which I contend for, the prayer of the memorialist asking that a title might be given to *Earth* of equal dignity with the one which *Heaven* has long possessed, is coherent and appropriate. In an ode to the Earth, which is sung at the time of the sacrifice to it, at the summer solstice there is an expression which corresponds to the expression applied to *Heaven* in the above quotation, that it is "the great one"—viz "Earth is equal to the Imperial *azure*; it is *one* of the two great ones," of course by "the two great ones," *Heaven* and *Earth* are meant. A commentator on this very phrase "Wang tien, Shangti" says, "Heaven and Shangti are the same; in consideration of the vastness of its substance it is called Tien, Heaven: in consideration of its seat as lord being above, it is called Shangti, Ruler above."

This demonstration that the word Heaven in these passages means the visible Heaven, can not be set aside by attempting to show that while Heaven in these passages refers to the visible Heaven, yet that in the great number of passages in which it occurs in the sacred Books and Rituals, it refers to the true God. For the sacrifice which is referred to in the first of the above passages, in which Heaven is compared to Earth, is the *very sacrifice* which is offered Tearly to Heaven, at the altar to Heaven in Peking, and which Dr. Legge has declared his belief is offered to Jehovah. The words "Wang-ti Shangti, in the second quotation, are the very words which are

\* Wen Siang, the late distinguished Chinese statesman said to a friend of mine, "How is it that you Foreigners understand so little of our opinions? You print in your books that Shangti created heaven. We believe that Heaven and Shangti are the same. When you say that Shangti 'created Heaven it makes Heaven create itself.' This anecdote was related to me by the gentleman to whom the remark was made.

scribed on the tablet to Heaven, which is placed on the altar at the time of *that sacrifice*. This I know certainly, because I saw *this very tablet* myself. Hence the word Heaven in these passages, applies to the very same Being that is meant in all the passages, where Heaven is used to designate the chief power.

Understanding their system of mythology in its obvious meaning, viz; that the Chinese regard *Heaven* and *Earth* as gods, the one the counterpart of the other; each having its appointed worship, titles and sacrifices; makes their whole system *consistent* and *intelligible*—Dr. Leggo's opinion that the Being the Chinese style Heaven, is the same as Jehovah, renders their mythology *confused* and *incongruous*, and much of it absurd. Having thus established the truth of the second and third propositions, viz, that the text of the sacred Books, and the general agreement of all the commentators on them; and that the significance of Heaven in the mythology, in the state worship, and in the rituals, *all agree* in showing that this chief Power is the *visible Heavens*, regarded as as god, I close this part of the discussion.

I will be very short in the fourth proposition which is this, the concurrent opinion of the Christian Missionaries in China for the last three hundred years, including the Roman Catholic, the Greek Catholic and the Protestant, with but few exceptions, is, *that Heaven does not designate* the true God. The opinion of the Roman Catholic Missionaries is best expressed in the language of the decree of the Pope Clement xi. which reads thus, "That to express our idea of the most high and good God, the name Tien must be *absolutely rejected*. That for this reason it must not be permitted that tablets bearing the Chinese inscription "King Tien," 'adoro Heaven' should be placed in Christian churches." Huc's Chris. in China Vol. III p. 411. This prohibition of the use of the word Heaven, in referring to the true God, was because it was decided, in view of all the facts placed before those who considered the subject, that the object designated as Heaven in the sacred Books of the Chinese, was the visible Heaven regarded as a god. This is the *testimony* of the Roman Catholic church *till this present time*. With this opinion the Greek Catholic church is understood to *agree entirely*. Their Missionaries in China refrain entirely from using the word Heaven and its synonym Shangti in seeking to propagate Christianity. I am privately informed that the late erudite Archimandrite Palladius, held very decidedly the opinion that Heaven in the classics referred to deified Heaven. His opinion, as expressed to me by a personal acquaintance, was this, "He held that the religion of the ancient Chinese was the same as that now held by them; that their chief god

was a personification of Heaven, and was the same as "Tien laou ye" "venerated Heaven" of the common people, who also personify the sun as "Tai yang ye" "venerated great light." The titles here applied to heaven, and the sun, in the common parlance of the northern people of China, are those which are applied to the officers of government.

Dr. Legge's opinion that Heaven in the classics refers to the true God has been published in China since 1852; and notwithstanding all the prestige of his learning, the number of Protestant missionaries who agree with him in this opinion, so far as they have made it known, may be counted on the *fingers of one hand*. All the others hold to the opinion that Heaven in the classics does not designate the same Being as our God.

In addition to these testimonies from the different ecclesiastical bodies I now present the opinion of one of the most learned Sinologists in official life in China. This distinguished civilian in a recent conversation, after referring to the fact that Shun, one of the early Rulers of China, when he received the government sacrificed "to the hills and rivers after he had sacrificed to Shangti or Heaven, said "this statement shows that from the very earliest date Shangti was regarded as the head of a Pantheon." The record of this early form of worship will be found at page 39 of this volume, and reads as follows, Shun sacrificed specially, but with the ordinary forms to (Shangti) God: sacrificed with reverent purity to the six Honored ones; offered their appropriate sacrifices to the hills and rivers; and extended his worship to the hosts of (shin) spirits" In a note to this passage Dr. Legge says "Who the six Honored ones were cannot be determined with certainty. Ankwo thought they were the seasons, cold, heat, the sun, the moon, the stars, and drought, that is certain spirits supposed to rule over these phenomena and things." On the same page we read, "In the second month of the year Shun made a tour of inspection eastwards as far as Shaiyung where he sacrificed to Heaven, and sacrificed in order to the hills and rivers;" Heaven in this passage is the same as Shangti of the passage above.

These testimonies afford you, my dear Sir, the *data* on which to form your judgment, whether the opinion on this point which Dr. Leggo has put into his translation is an *individual* or a *general* one.

Having thus established the main point in this discussion that *the Being* which is designated Heaven in the Chinese sacred Books, is deified Heaven, it follows as a matter of course, according to our Christian system of faith on this matter—that the chief god of the Chinese is a *false god*. The fact that *many* of the attributes, works, and worship which properly belong to Jehovah are ascribed to Heaven

does not make *it* the same Being as the true God. The very *essence of idolatry* is the ascription of the attributes, work and worship which belong to God, to some other Being. In this view of the subject, there were two courses open to Dr. Legge in making his translation, as he himself has clearly stated the matter. He could have left the words *Ti* and *Shangti* untranslated; or he could have translated them by the words "Ruler" and Supreme Ruler;" as he translated the absolute name *Tien* by its proper equivalent Heaven, it would have been in the same line to have *translated* these designations of *Tien*. Either course would have been satisfactory, and it would have been in accord with the principles which you laid down as a guide to the several translators. Dr. Legge had in a measure before his mind the great and fundamental objection to his doing as he has done; as he says "A reader confronted every where by the word God, might be led to think more highly of the primitive religion of China than he ought to think." Pref. xxiv. This is only part of the truth—by using the word God applied to the chief god of the Chinese sacred Books the reader is in danger of being *misled entirely* as to what Being is their chief god. Trusting to the guidance and learning of the Translator and the reputation of the Editor, which he supposes guarantees the accuracy of the translation, by seeing the word God used in the translation he of course understands that the Being spoken of in these Books is Jehovah; whereas I have proved beyond all successful denial that the *Tien* of the Chinese text is no other than deified Heaven, *a false god*. Dr. Legge, in following his own particular belief and opinion has on this point been guilty of giving a *gloss* and *not* a translation of the Chinese text. The whole agreement of the Chinese Dictionaries and commentators in regard to the *meaning* of the word *Ti* is that it means Ruler. The same meaning is given to it by Foreign Dictionaries and Translators. In this opinion Dr. Legge *himself* concurs, as in the preface at p. xxiv, he says "should I give for these the terms 'Ruler' and "Supreme Ruler." He has expressed his views more fully on this point in the Prolegomena to his Translation of the *Shu King* as published in Hong Kong in 1865. thus, at p. 198, "The name by which God was designated was 'The Ruler,' and 'The Supreme Ruler' denoting emphatically His personality, supremacy and unity." In this quotation, "The Ruler" is the translation of *Ti*, and "The Supreme Ruler" is the translation of *Shangti*. The *charge* that in using God to represent *Ti* and *Shangti*, Dr. Legge has given a *gloss* and not a *translation* of these words, is *established by his own statement* of what is the proper equivalent of the Chinese words *Ti* and *Shangti*. So that even if Dr.

Leggo's opinion that Heaven of the Chinese Classics means the true God were correct, the use of God to represent Ti and Shangti would not be a translation of these words. But when the correct opinion is that the Being designated Heaven in the Chinese Sacred Books is the visible Heaven deified, then the use of God to designate that false god "is a crime as well as a blunder."

I now proceed to notice some of the arguments which Dr. Leggo presents in justification of his giving the gloss instead of a translation of Ti.

I.—He says "our word God fits naturally into every passage where the character Ti occurs in the old Chinese classics" Preface p. xxv. I admit this statement as a general one. But it is very strange that Dr. Legge does not see that it is a very flimsy sophism—Idolatry consists in the ascription of the attributes, works and worship which belong to the true God, to a false God. Is it not evident then that in *every case* when such attributes, works or worship of the true God are ascribed to a false god, the word God can be substituted for the name of the false God and make sense, or "the word God fit naturally into the sentence"? Let us try it with the name of the idol "Goddess of mercy." "The goddess of mercy hears the prayers of the suffering." "The goddess of mercy succours the distressed." "The goddess of mercy heals the sick." In all these sentences we can substitute the word God with propriety and say "God hears the prayers of the suffering." "God succours the distressed", "God heals the sick." But does that prove that the goddess of mercy is the same as "Our God"? By no means; neither does the fact that "God fits naturally" into the sentences when Ti occurs prove that Ti is the same as "Our God." But let us try this a little further. On the supposition that Ti is "Our God," then of course Tien, Heaven, in the Chinese classics is the same as Jehovah, and therefore, according to this principle, Jehovah "will fit naturally *into all* the passages where Tien occurs in the old classics." In many passages it will, viz; in *all the passages* where the attributes and works of Jehovah are ascribed to Heaven. But there are many in which it will not fit appropriately. Thus we find such passages as these "Heaven and Earth are the Parent of all things," "Heaven and Earth produced all things." In the Book of Rites it is said "According to Heaven serve Heaven, according to Earth serve Earth" The commentary says "According to Heaven's elevation and Earth's depression. Heaven should be worshipped with flaming burnt offerings; and Earth should be worshipped by burying the animals in the ground, as at the summer and winter solstitial sacrifices." The Chan Rites says "Use jade stone and make

six vessels and offer to *Heaven*, *Earth*, and the *four quarters*; the azuro jade offer to *Heaven*, and the yellow to *Earth*." The explanation says "the jade should be in shape exactly *round* and *azure* to resemble *Heaven*. The yellow jade should be in shape eight cornered and yellow to resemble *Earth*." It is said "*Heaven* is azuro, and *Earth* is yellow. King Woo was able to put away the evils of the Yin rule, and give the people rest. He might be compared to *Heaven* and *Earth*, overshadowing and sustaining all things in order to nourish men." Let us try to substitute Jehovah in these passages for *Heaven*— "Jehovah and Earth are the Parent of all things." "Jehovah and Earth produced all things" "according to Jehovah serve Jehovah, according to Earth serve Earth—according to Jehovah's elevation, and Earth's depression." But it is not necessary to reproduce every sentence—Each reader can do it for himself—I only write out two more sentences—"The jade should be in shape exactly *round* and *azure* to resemble Jehovah." "Jehovah is azuro, and Earth is yellow: This is blasphemy. It shows that the principle that the name of "our God" "fits naturally" into sentences applies *only* when the attributes, works and worsoip which belong to the true God are ascribed to the false god—And all this principle proves in the matter is this, not that *the Being* to which such attributes, work and worship are ascribed is "Our God" but that the attributes, works or worship, *which belong to our God, have been ascribed to the said Being* whichever one it may be, whether *Heaven*, the goddess of Mercy or Buddha.

II.—Dr. Legge at page 530 of the Translation of the She King as published in 1871, in reference "to the saying that *Heaven* is the *Lord and Ruler*," says "to say so is *to my mind* exceedingly *unnatural*," all forms of idolatry are to a Christian instructed mind *unnatural*. But this is what the heathen mind in its blindness does—it ascribes divine attributes to objects which are not gods—It is no more unnatural to ascribe divine attributes and works to a deified object of nature, as the *Heaven*, *earth* or *sun*, than it is to ascribe them to a deified man—and the testimony of history is that the worship of the objects of nature was the earliest and most widely prevalent form of idolatry.

III.—In the She King at page 316 of the edition of 1871, Dr. Legge quotes the explanation given by Ching E—of the use of the two names *Heaven* and *Shangti*—viz "With reference to its form we speak of *Heaven*; with reference to its Lordship and rule we speak of *Ti*"—and says "this explanation, which is accepted by Choo and all subsequent writers, is absurd; *We* are as good judges of what is *meant by Heaven*, as a name for the Supreme Power as

Ching E was: and however the use of it may be explained it certainly carries our thoughts above and beyond the visible sky." This last assertion that the word Heaven carries *Christian minds* beyond the visible sky is no doubt correct. But that is not the question under consideration. The question is what did the Chinese mind understand by Heaven? Ching E and Choo and all *subsequent writers*, Dr. Legge tells us, say it referred to the *visible Heaven* deified. Dr. Legge says such a statement is absurd to his mind. I suppose most persons will accept the testimony of the Chinese writers as to *their own conception and understanding* of the matter. They will also willingly accept Dr. Legge's statement that such a conception appears absurd to him. But we are *now anxious* to know how the Chinese understand it. When a translator evidently seeks to make the writers whom he is translating express the sentiments he thinks they ought to express, he gives the most grave occasion to watch his translations and this state of mind very naturally leads to using a gloss on that point, rather than a translation.

I will only notice one of the many ways in which this gloss of Dr. Legge is calculated to mislead. It falsifies history.—By the general consent of the writers of all countries all other nations of antiquity are represented as having worshipped false gods as the Babylonians, Phoenicians, Hindoos, Egyptians, Greeks, Romans, Etrurians &c., and it has been considered by most writers that the Chinese have done so also. But Dr. Legge by *this gloss* conveys the idea that the Chinese preserved the knowledge and worship of the true God, as the chief object of worship in their state religion through all the 4000 years of their national existence—while the simple fact is that deified Heaven has been the chief object of worship—and it has been worshipped by the Emperor conjointly with the sun, moon, and stars, and the powers of nature. This statement of the nature of the early religion of the Chinese shows that they fell into the same form of idolatry as the other nations of antiquity, *viz*; the worship of the objects of nature. The Chinese selected the same object for their chief god, as did the Hindoos, Greeks Romans, Etrurians and other nations, *viz*, Heaven—The Hindoos called it is Dyaous Piter (and Varuna) and the same name is continued in Jus-piter or Jupiter of the Romans. The Chinese also call Heaven Father—and earth Mother. This identity of religious conceptions and worship among the nations of antiquity, is, if possible more manifest as it concerns the Etrurians and the Chinese. For according to the statements of Rev. Isaac Taylor in his Research on Etrurian antiquities, in their language, which appears to be cognate with the Chinese, their chief god was *Tina*, Heaven, and was regarded

by their neighbours the Latins as the same with Jupiter. Every one must see how near Tina is to Tien. Receiving the statements of the Chinese in their proper sense, we have the history of all the nations, as to their religious notions, congruous and consistent.

IV.—There is another argument which Dr. Legge has used very frequently, and upon which he lays great stress. It is a sentence found in Confucius, "Doctrine of the Mean" at page 263 of Vol. I. of "Chi Clas." 1861, and it reads as follows, "By the Kiau and Shie sacrifice they served [Shang-ti] God." The Kiau sacrifice is the one, to Heaven at the winter solstice; the Shie sacrifice is the one to Earth at the summer solstice. I have clearly proved, what Dr. Legge, also states, that Shang-ti is the designation of Heaven. If we substitute in this passage the absolute name of the being referred to i.e. Heaven, it will read, "By the Kiau and Shie sacrifices, they served Heaven." Heaven is the name commonly used in the books referring to this fact. That "Kiau is the sacrifice to Heaven," can be found scores of times in the Chinese classics. Dr. Legge states in his notes on this passage that two of the most distinguished Chinese commentators think that "Sovereign Earth is to be understood after Shang-ti to complete the sense making the sentence read, By the Kiau and Shie sacrifice they served Shang-ti and Sovereign Earth." This reading is in full accord with all statements in standard authors in regard to these sacrifices. It also accords with the immediately following context of this book which reads "by the ceremonies at the ancestral temple they sacrificed to their ancestors. He who understands the ceremonies of sacrifices to Heaven and Earth, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm." The immediate context thus presents the generally prevailing objects of worship Heaven, Earth and ancestors.—How absurd to say that two of these natural objects refer to the spiritual Being Jehovah: and the third of *the series* refers to natural men as objects of worship. Dr. Legge's own mind has been the victim of a mere illusion. Some thirty years ago, in the early period of his Chinese studies, he adopted the view that Shang-ti of the classics is God; and finding this one sentence in which Confucius uses Shang-ti instead of Heaven in speaking of this sacrifice, he said "here is the indubitable proof that the Emperors, when worshipping at the altar to Heaven worship God; Confucius says so"—whereas Confucius says *no such thing*; Confucius simply says, as do scores of other writers, that in the Kiau sacrifice *they served Heaven*. The argument in Dr. Legge's mind rested on the wrong meaning which he himself has put upon the word Shangti. When that word

s proved, as it has been, to refer simply to deified Heaven the argument from this passages of Confucius falls to the ground.

It is not my purpose, Dear sir, to enlarge upon the wrong done to the science of comparative mythology by Dr. Legge's disregard of the principle which you had presented for the guidance of the several Translators, in giving a gloss instead of a translation on one of the most fundamental points in the Sacred Books of the Chinese. I consider that I have done my work in calling your attention to the matter, and presenting to you the undeniable proofs that Dr. Legge on this point is wrong, philologically, mythologically, logically and historically wrong. He presents to the Readers of his translations, with the sanction of your respected name, that the chief god of the Chinese is the same Being as the God of Christians when in truth the *Chinese themselves* understand their chief god to be the visible Heaven deified. In thus presenting the subject he *not only hinders* the object you had in view in having this series of Books published, but he does that which is directly calculated to *entirely mislead* in the prosecution of the study of comparative mythology. For as a matter of course, the readers of this Book, who do not know the Chinese language, will accept this translation from the learned Professor of Chinese in Oxford University, having your name as Editor in the Title page, as a faithful translation of the original, and will accept of his opinion on this fundamental point as correct: when the facts submitted to your consideration show it to be merely an *individual opinion*. It, of course, does not pertain to me to suggest what a regard for your own reputation as an advanced Teacher of comparative mythology, and as the Editor of this series of Books, may require you to do in the matter. That can be safely left to your own consideration. But you will permit me to say that however this gloss, appearing under such circumstances may hinder a correct understanding of the subject in Europe *the fact remains every where apparent* in China. The abundant literature of the Chinese on the subject in their Sacred Books, their commentaries, and their rituals together with the phraseology of the spoken language make it clear that the chief god of this people is deified Heaven. The imposing state worship in the Capital of the Empire, the magnificent dome that is visited by all visitors to Peking, and the impressive altar to Heaven *all declare* with a concurrent testimony that *Heaven*, deified Heaven is the chief god, of the state religion of China.

With great respect for your varied learning and for your efforts to promote a study of the various systems of religion that have prevailed in the world, I am, yours very faithfully,

INQUIRER:

APPENDIX TO LETTER TO PROF. F. MAX. MULLER.

I HEREWITH append some passages from Chinese authors which are not in the pamphlet on Shangti. With the translation I also give the Chinese text. "The great Shun looking at the regular position of the sun, moon and five planets, saw that the decree of Heaven was with him. Upon this, having undertaken to discharge the duties of the son of Heaven [i.e. Emperor] and to manage the affairs, he sacrificed to Heaven and Earth at the round Hillock, and stated the reasons for undertaking the government. Because of this he looked up and considered, this azure heaven, its original material so bright and vast, how can it be there is no lord and sovereign to manage the decree? He determined to confer an honorable title and designated it, 'Imperial Heaven, the Ruler above,' again 'Heaven Lord the great Ruler, thus corresponding to the title *Heaven above*.'"<sup>\*</sup> "Ti is one of the names of Heaven? the reason why it is named *Ti* is that *Ti* means to judge. Representing that Heaven is impartial without limit, does not distinguish between itself and others; that Heaven examines and judges with the utmost justice and intelligence, for these reasons, it is styled *Ti*. The principles of the five Emperors (.. *Ti*) were the same as these; they were able to examine and judge therefore they had the designation *Ti*. Heaven and *Ti* are one and the same. The Lords of men can be designated *Ti* but they cannot be designated Heaven; because Heaven is *so designated* according to its substance. The Lords of men cannot be of the same substance as Heaven."<sup>†</sup>

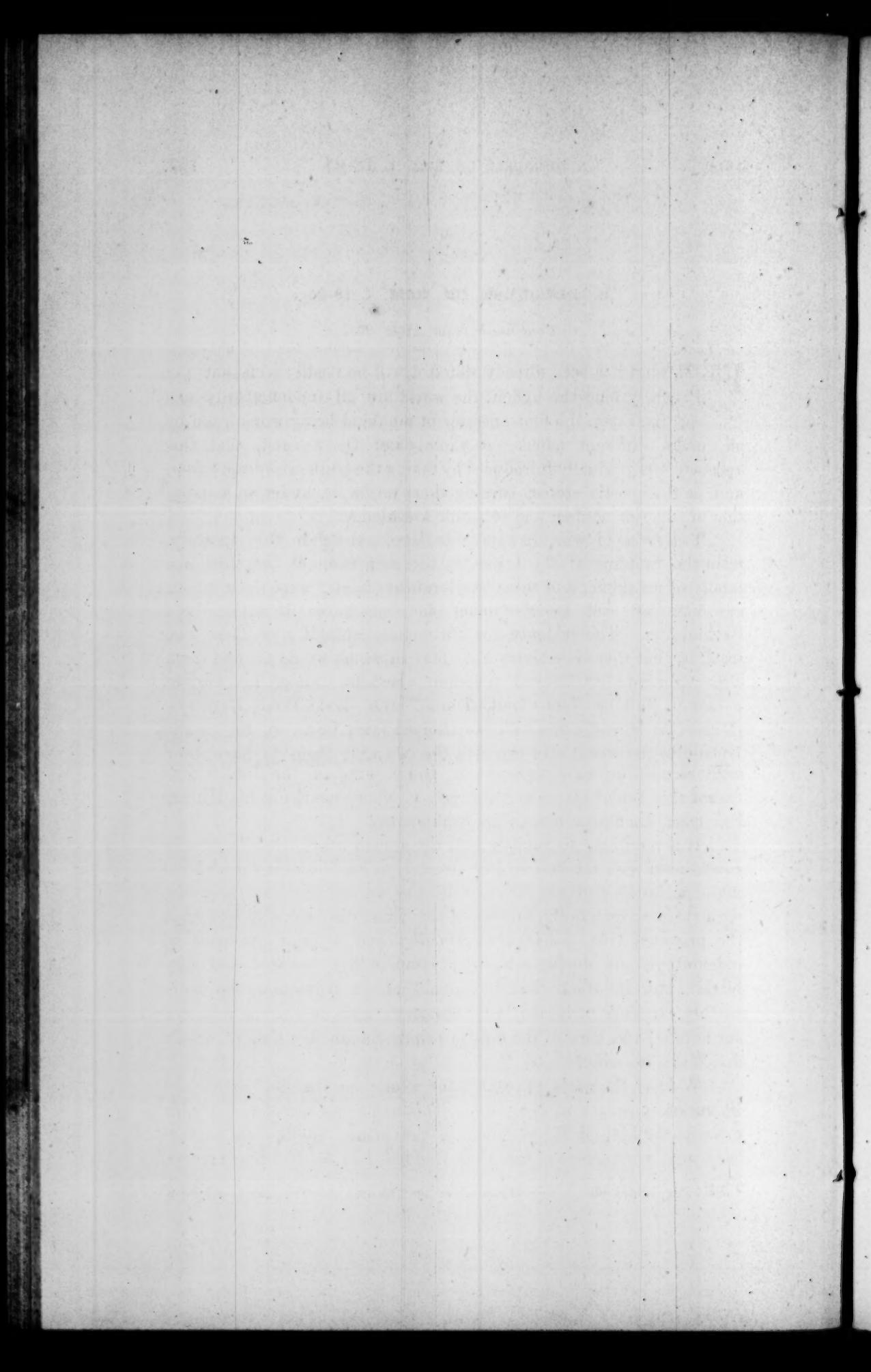
"At the round hillock to sacrifice to expansive Heaven, the Ruler above, is to recompense our origin. Thus to recompense our origin, is because of the deifying of Heaven."<sup>‡</sup>

\*大舜見七政齊平,知天命攸在,遂攝行天子之事整  
理庶務,祭天地於圓丘,類告攝政之由,因仰思蒼蒼者  
天,元氣昊然廣大,豈主宰無司命,擬上尊號曰昊天上帝,  
又曰天主大帝,適符上天之號,見神仙通鑑。

†帝者天之一名所以名帝,帝者諦也,言天蕩然無心  
忘於物我言公平通遠審諦故謂之帝也,五帝道同於  
此亦能審諦,故取其名,天之與帝,義爲一也,人主可得  
稱帝,不可得稱天者,以天隨體而立名,人主不可同天  
之體也。

‡圓丘以祀昊天上帝者,報本也,報本所以神天之道,





## A DISCOURSE ON ROM. I. 18-25

(Continued from Page 98).

**F**ROM what has been already stated it will be readily seen that the Pagan systems throughout the world are all fundamentally one and the same, the first ancestor of mankind being worshipped by all, under different names, as their chief Deity ; and, that this apostacy was gradually introduced by taking the truths of Patriarchism, and, as the apostle states, turning them into a lie, under an assumption of superior wisdom and scientific knowledge.

Two forms of worship appear to have existed in this apostacy, from the building of the tower to the dispersion of the then one family of mankind ; and these two forms of idolatry were those which are now so well known under the names of Buddhism and Brahminism. The evidence for the remote antiquity of these two sects, is, that there is scarcely a country in which we do not find them either separate or blended together. Buddha, under his various names of Buddha, Saca, Taut, Teut, Thoth, Bod, Wod, Hermaya, Hermes, or Mercolis, has been worshipped from Japan in the east to Ireland in the west \*. In the west the two sects seem to have been early blended together and even in India, although the Brahminists regard the Buddhists as heretics, yet, as Moore remarks in his Hindoo Pantheon, Buddhism melts into Brahmanism.

It is a mistake to suppose that the system called Buddhism only commenced with the heretic (or reformer, as his followers regard him) who appeared about B.C. 600, nor did the name " Sakiya" originate with this last human appearance of the God ; for, we are told that the primeval God, Sakkia or Buddha had a prior existence of indefinite length during which he assumed five hundred and fifty births ; but, in order that he should attain perfection one more earthly existence, it is said, was necessary ; and hence, the reformer (or heretic) was born of the Sakiya prince Suddhodan king of Kapila and Maya his wife.†

We find the name Sheshak " the illustrious Buddha" mentioned in various passages of Scripture. This name was therefore probably given to the king of Egypt ‡ and to the prince Suddhodan because they were worshippers of the God Buddha, just as Nebuchadnezzar,

\* Fab. Pag. Idol. i, 88.

† Moore's Pan. pp. 153-4.

‡ 2 Chron. xii. 1-9.

Esar-haddon, and Belshazzar were called after their ancestral Gods. The appellation existed before the time of the king of Egypt, and was communicated from the God to a great tribe of his Cuthic worshippers who were thence called Sacas or Sachim or Saxons. Some of these Sachim formed a part of the Indian Shepherd-kings who once conquered Egypt, and who afterwards founded the kingdom of African Ethiopia or Cusha-dwip without. A detachment of these are mentioned with their brethren the Cushim as serving in the army of Shishak (2 Chron. xii. 3). Our translators render the Hebrew, word "Sukkiims" or "dwellers in booths," but this is in consequence of the comparatively modern Masoretic pointing of the eighth century. According to the Hebrew letters the prounciation "Sakkium the plural of Sakki is just as correct.\*

Saca or Buddha (or Woden, as he is also called), was equally worshipped by the Chusas of the Indian Caucasus, the old Iranians, the Scuths or Chusdim of Babylonia, and the Gothic or Saxon conquerors of Europe. The prophet Jeremiah speaks of Sheshak as a well known principal idol of Babylon, and styles him "King Sheshak" in accordance with the Heathen custom of calling their Gods "King" or Lord."†

The Brahmins denounce the religious adventurer as a teacher of heretical doctrines; but they admit that the primeval Buddha was an incarnation of Vishnou. In an ancient Sanscrit inscription this primeval Buddha is addressed as "the Lord of the Earth," as an "incarnation of the Deity, and the Eternal One," and as "the Lord of the whole universe;" and he is further addressed by his votary as the triple God "Brahma-Vishnou-Mahesa, or the Hindu Trimurti."‡ Buddha therefore, as an incarnation of the God Vishnou, is in reality merely the latter Deity under a different name; and, both Brahminism and the ancient Buddhism are fundamentally one and the same system, and are regarded as two sects merely in consequence of their different modes of worshipping the same Deity. Porphyry speaks of the "Brachmans" and "Samanéans" (or Buddhists) as being merely two sects of those Indian divines whom the Greeks include under the one designation of "Gymno-sophists," and neither he, nor Strabo, nor Clemens give the slightest hint of any animosity existing between them. It was the heretical Buddhism which was introduced into China in the first century after Christ.||

\* See Fab. i. 88 and note.

† Comp. 2 Kings xviii, 33-35. Jerem. li. 41; xxv. 26. 2 Chron. xxxii. 13, 14.—

See Fab. ii. 496 note.

‡ As. Res. i. 285.

|| As. Res. ii, 123 &c. Fab. ii, 329.

The Buddhists themselves, in opposition to those who would ascribe a later origin to their system, insist that it existed from the very beginning ;\* and, taking it's history into account, we certainly cannot assign to it a later beginning than the apostacy at Babel, where the truth of God was changed into a lie, and the First Ancestor of the human race set up in the place of the true God Jehovah, as the chief object of worship.

Although therefore there is such a fundamental and substantial agreement amongst the systems of the pagans, notwithstanding minor differences which are the result of endless division into separate colonies, and other causes, yet, we can clearly detect a grand division of the heathen into two Primeval Sects which have their common origin in the highest antiquity. Epiphanius who derives his information on this point from ancient documents calls these two leading Sects Scythism (*i.e.* Buddhism) and Ionism (*i.e.* Brahminism) from their supposed founders. Epiphanius, Eusebius, and the writer of the Paschal Chronicle treat of Scythism and Ionism or Hellenism as two successive heresies or forms of false and apostatical religion, the former of which they state lasted from the flood to the building of the Tower, while the latter commenced from that period. This statement as to Scythism commencing from the flood, with the exception of placing this heresy rather too high, in no respect contradicts the Scriptural statement, Gen. x. 10, which makes the settled Cuthic empire begin at Babel, or Trogus, who had learned from old documents that it lasted 1500 years and was then succeeded by an Assyrian Monarchy.†

Mr. Joinville in his Essay on "the religion and manners of the people of Ceylon," states that from the similarity, which exists between Brahminism and Buddhism, the one is doubtless the child of the other. And, while he acknowledges that is difficult to determine which of the two is the mother, he yet assigns that place to Buddhism as being, in many respects, "monstrous and unformed" while Brahmanism is more finished and systematic.‡ Both, in consequence of their universal prevalence must be carried back to the era of the tower of Babel, but Buddhism, seems to have been the first corruption of Patriarchism, and the commencement of what Epiphanius calls the Scythic heresy, while Brahminism is the perfect completion of that heresy. Some of the architects of the tower preferred the former, some the latter, and others combined the two together, which was easily accomplished as the same great Father (Adam-Noah) was worshipped in both system. ||

\* As. Res. vi, 429.

† As. Res. vii, 398, 400.

‡ Fab. iii. 407.

|| Fab. ii, 330.

Ionism or Yonism was a more complicated system than that more simple heresy Scythism which preceded it. In this system, which is indifferently styled Brahminical, or Osiric, or Bacchic, was worshipped the Great Mother from whom not only all things, but even the Great Father himself together with his triple offspring, the mystic Shem, Ham, and Japhet were supposed to have been produced; she was the "Bona Mater," the personification of the Earth or the female principle, who is Ge or Ila the consort of Buddha.\* Many of the leading Cushites remained firm to the principles of the most ancient heresy in which the pre-eminence was given to the Great Father Buddha or Adam-Noah, while the adherents of the new heresy gave the chief honour and worship to his consort the Great Mother from whom all things sprung. This Great Mother was regarded not only as the Earth, but as floating on the chaotic waters in the shape of the ship Argha, or the Ark, † and as at length flying away in the form of the mystic Iona or dove. The Goddess Juno, for instance, is pronounced by Mr. Wilford to be the same as the Hindu female principle, Yoni or Yuni, which at the time of the flood assumed the forms both of the ship Argha and the dove Capoteswari.‡ Janus was called also Junonius, and not only had his ship or Ark, but was attended by a dove either holding a branch in its bill, or a chaplet of olive leaves, as appears on the reverse of his Sicilian coins.|| Buddhism has always been the favourite religion of the unmixed Cushites who have shown their dislike for the literal worship of idols by destroying the images and slaying the sacred Bull of Ionic theology in the invasion of Hellas by Xerxes and of Egypt by Cambyses. §

There is an old and curious legend in the Servarasa ¶ which, while it confirms the great antiquity of these two systems, at the same time describes Ionism as supplanting the older heresy of Scythism. Mahadeva (or Siva) and Parvate, like Jupiter and Juno once disputed about the comparative influence of the sexes in producing animated beings; and each resolved, by mutual agreement, to decide the question by producing separately a new race of men. Those produced by the God devoted themselves to the worship of the male Deity, and those produced by the Goddess adored the female Deity only. But, the intellects of the former were dull, their bodies feeble, their limbs distorted and their complexions of different hues; while the latter were all well shaped, with sweet aspects and fine complexions. The worshippers of the male Deity were called Lin-

\* Fab. ii, 444.

† As. Res. iii, 363.

‡ As. Res. vi, 522.

|| Bryant's Anal. ii. 260. plate.

§ See also Smith's "Chaldean acct. of Genesis," p. 7. ¶ Moore's Hindu Pan. p. 304.

gajas or adorers of the male principle, and the others were called Yonijas or adorers of the female principle. Between these two a furious battle took place in which the Lingajas were defeated, which so irritated the male Deity that he would have instantly destroyed the Yonijas but for the intervention of the female Deity. The latter were spared only on condition that they should leave the scene of action never to return, which they accordingly did and settled according to the Puranas partly on the borders of Varaha-dwip, or Europe, where they became the progenitors of the Greeks, and partly in the two dwipas of Cusha, Asiatic and African. They were also protected by their tutelary Goddess Yoni, and eventually became a flourishing nation. \* These Yonijas (or Yavanas) were clearly the votaries of the Ionism or Hellenism of Epiphanius; while the Lingajas were the votaries of the Scythic or Buddhic heresy, supplanted by the former. Their contest terminated in dispersion, as we know was the case at Babel, after which the Yonijas colonized Greece and the African Ethiopia, and founded a powerful empire in Cusha-dwip within, or the Asiatic Ethiopia which coincides geographically with the ancient Iran. Here then we have again the old scythic or Cushite empire founded by Nimrod, which was situated within the limits of Iran, and which flourished until the rise of the later Assyrian monarchy.

The pure Scythians or Cushites who branched off from the Tower of Babel, first occupied the Armenian Caucasus together with the Indian Caucasus, and venerated the Great Father Adam-Noah under the names of Buddha, and Saca, and Teut, and Saman, and Cadam; while those who remained in centrical Iran, and who established the great Scythic empire continued to be the zealous votaries of the Yoni or Ionah or navicular female principle, assuming the form of a Dove. The Scuths, or Cushites, of Iran in addition to their family name took the title of Ionim, or, according to the Hindus, of Yonijas, from their favorite Goddess; and Nimrod eminently called himself Ion or Ionan, or the principal Yonija. The author of the "Paschal Chronicle," as quoted by Faber, states that the Ionim were the chiefs of the Scythic empire, and that they were the descendants of Ionan who was one of the leading architects of the Tower when the languages of men were confounded. Hence the Ionah or Dove (Gen. viii, 12) was the national banner of the Assyrian empire, as it had already been of the Scythic empire, and as such it is alluded to in Scripture.† This banner was the "sign" or "token" adopted at the commencement of the

\* As. Res. iii, 361.

† Jer. xxv, 38; xlvi, 16; l, 16, "oppressing" or "oppressor" ought to be rendered "of the Dove."

building of the Tower, and which served as a rallying point lest the huge heterogeneous multitude should be scattered abroad upon the face of the whole earth.\* Moses tells us that the builders of the Tower encouraged each other by saying ".....let us make us a name, lest we be scattered abroad upon the face of the whole earth." The word here translated "a name" is *Shem* which signifies, according to Gesenius, "a sign." The Dove (Yonah) mentioned in Ps. lxviii, 13. "covered with THE (Heb.) silver, and her feathers with yellow gold," was the representation of that bird as the emblem of the Great Mother, or female principle, the consort of Adam-Noah, on the ancient standard.

The early unmixed Cushites, as has been already shown, were determined opposers of all image worship; and hence the destruction by them of the Bull Ishtar so frequently depicted on early Babylonian gems. The earliest form of apostacy was the worship of Nature or what was visible, in which the deity was confounded with His own creation. The heaven, the earth, the sun, moon, and stars were all endowed with life, and were regarded as living beings, possessed each of a portion of the one soul of the world, or God. In this material system of Buddhism, Mind constituted the soul and Matter the body of the being worshipped. Man was considered to consist of two parts united together in one being, and this idea was transferred to the world at large. Here again we see the first Ancestor of mankind thrust, by the whole pagan world, into the place of Jehovah, and worshipped and served in preference to the Creator, in strict accordance with the doctrine of Avatarism, which took it's rise from the saying of Eve already quoted. Thus we are told throughout the heathen world, that the World, which is always styled "Heaven," is a Great Man, and man a small world; the World and the first Man, Adam-Noah, being in fact regarded as one and the same, both appearing from the same chaotic waters, and both being endowed with life by the inherent Soul or God. This soul was supposed to pervade every particle of the universe.;

Mens agitat molem, et magno se corpore miscat.

Virg. *Aeneid* vi, 727.

All souls were decept portions from the soul of this Great Father Adam-Noah, and all bodies were derived from his body; and each body and soul returned at death to it's source; so that this Great Man, or God, was always regarded as being "one, yet all; all, yet one." From this theory arose the definition of the chief God of the Egyptians mentioned in the writings of Hermes Trismegistus, "God is a circle

\* Fab. iii, 411.

whose centre is everywhere, but whose circumference can nowhere be found." Thus of Adam-Noah under his designation "Jupiter" it is said that Heaven was his head, the sun and moon his eyes, the all-productive Earth his sacred womb, his body the universe, and the pure ether was his intellectual soul, the Mind or God inherent in this Great Man. As the Great Father Adam-Noah had three sons, so this Great Man is said to have mysteriously triplicated. Also, it was well known to the ancient apostates that the family of the Great Father Adam-Noah consisted of eight persons, father, mother, three sons and their three wives, and hence the Great Man or World, their chief Avatar or Deity was everywhere supposed to divide into exactly eight portions. The sum total of each division in the heathen systems is always eight, but the enumeration of these Ogdoads is never the same in any two; showing clearly that the number eight was chosen arbitrarily—not because the World naturally falls into these eight parts, but because the number eight was previously determined upon, and the universe was made to bend to the division whether congruously or incongruously.

But, this union of mind and Matter was not conveyed only under the idea of body and soul; it was also represented under the image of the conjugal alliance. In this case Heaven or the subtle ether was regarded as the male or husband, viz. Adam-Noah, and the Earth or Matter was his wife. Hence the marriage of Heaven and Earth who begat three sons at first.\* These two were everywhere regarded as the most ancient of all the Deities and were worshipped throughout heathendom under the names of Coelus and Terra, Osiris and Isis, Taautes and Astarte, Saturn and Ops, Woden and Frea, Isani and Isi, &c., &c.†

The worship then of all heathendom is plainly Ancestral worship, and the Man worshipped and served by the pagans rather than the Creator, in each system, is the First Man, the common ancestor from whom the whole human race has sprung, and who, as he bears the characteristics of both, is the Adam-Noah of Scripture. Thus have all the Heathen, as the Apostle says, deliberately taken the truths of Patriarchism and turned them into "a lie," and by this means introduced that fearful apostacy which to this, day includes within its meshes so great a portion of the human race.

\* Hesiod, Theog. Ver. 146.

† As. Res. i, 253.

## STATISTICS OF ROMAN CATHOLIC MISSIONS IN CHINA,

IN the "Records of the General Conference" of 1877, are those statistics up to the year 1870. In the "Annales de la Sainte-Enfance" for April 1877 I find the following up to 1873 which are said to be the result of the last census made with great care and on authentic documents. If they are therefore not recent, they are at least the most recent obtainable.

Name of Provinces.	Bishops.	Missionaries.	Native priests.	Christians in 1873.	Christians in 1870.
Shantung,	1	8	9	10,000	10,750*
Shansi,	2	7	19	13,000	15,200
Shensi & Kan-soo,	2	7	16	21,000	23,000
Hoonan,	1	4	10	7,000	2,680
Hoopeh,	1	22	13	23,000	16,800
	& 2 prov. apost.				
Szechuen,	1	21	43	35,000	38,000
	West	1	17	25	30,000
	South	1	13	8	17,000
Yunnan,	1	9	3	10,000	8,500
Kweichan,	1	17	2	13,000	10,000
Kwangtung and Kwang-si,	1	27	2	16,000	20,000
Chekian.	1	6	5	6,000	4,000
Kiangsi,	1	6	13	10,000	11,000
Pechili,	1	13	12	40,000	27,000
	S.-W.	1	11	10	35,000
	S.-E.	1	14	1	20,000
Kiangnan,	1	22	24	85,000	81,000
Fokien,	2	13	10	30,000	25,000
Honan,	1 prov. ap.	5	4	4,000	3,200
Hongkong,	1 préf. ap.	6	4	5,000	?

The above mentioned periodical adds to these statistics: "According to the last census there were therefore in the 18 provinces 430,000 Christians; among these are not included the Christians in Thibet, Mongolia, Manchuria and Leao-tung. The number of catechumens and worshippers amounted to about 70,000; which makes a total of 500,000 baptized and catechumens.

\* I add this column from the "Records" to facilitate comparison.

These Christians were under the care of 278 missionaries, 233 native priests, 21 bishops, 3 apostolic provicars and 1 apostolic prefect not sacred. Total 536. Since, Hoopeh has been divided into 3 apostolic vicariates, and Honan and Hongkong have got an apostolic vicar each.

The bishopric of Macao reckons only some hundreds of Christians; when the see gets free, it is from the archbishop of God that the general vicar receives his "*pouvoirs*."

Literally translated by

CH. PRON.

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NEW EDITOR—NEW RECORDER.

WHY is it that the *Recorder* exercises so little influence over the foreign residents in China of any circle? Look at the articles.

Some very careful articles on early foreign intercourse with China have appeared, and others on interesting subjects, but, as the name is "*Missionary Journal*," let the missionary character be more fully sustained. If the interesting pen that writes about Mongolia, and others that write on subjects that bear very indirectly on our work were to choose missionary subjects then much would be gained.

Then again the treatment of subjects might have some modification that would prove of incalculable benefit. For instance we have had accounts of journeys upon journeys, which, with but few rare excellent exceptions, if the dates and proper names were changed, are simply repetitions which no busy man can endure to read.

Then as the to important missionary subjects raised for discussion, while rejoicing in the enlightened views of some still a large proportion of writers, owing to the partial view taken, either from so-called logical deductions (which are notoriously different when handled by different individuals) drawn from a *single* text, as if for the time being no other text in the Scripture had a right to be heard, or from observation confined to *one* age or one field of action, give us unsatisfactory essays on the subject in hand. For an age like the present when it has pleased God to open to our view His law from the consciences of heathen sages and the discoveries of science as well as that higher law from the revelations made to Jewish sages, and in an age when the historical developements of each are universally studied by the educated, we who profess to propagate the highest law

should be accurately acquainted with the main excellencies of each, and especially with the multitudinous ways of adaptation which Christianity has manifested in different ages and different countries. That prejudice which will not bear looking at a different view of a subject than that held by the individual, be he Protestant, Roman or Greek Church, is practically akin to that spirit of Omar manifested by the memorable destruction of the Alexandrian library. There are others again who are liberal enough towards *foreign* views, but are intolerant of any modification of their views or habits to meet Chinese wishes. "They must bend to us," they say. Missionaries should be the last to entertain such conceits. How different from the mind that was in Jesus !

In future instead of having articles from those who only dip into subjects to have a sentence or two to back up this favourite idea, shall we have articles written by those who have made a careful study of their subject as held by the best men in all ages and all countries ? If so, we shall soon find the *Recorder* becoming a new power in our midst, making religion to be what it has been in most ages and countries, the greatest and noblest power amongst mankind.\*

N.

REPORT OF THE OPIUM REFUGE AT PEKING FOR 1878-79.

THIS Refuge was opened on the 17th day of the first Chinese month of Kwang Hsü, 4th year, (February 1878). It is a small Buddhist Temple, situated inside the Hata gate, immediately to the south of the American Methodist Episcopal Mission. The purchase of the Temple was effected of Dr. Dudgeon who owns it and for which the native Anti-opium Society pays a small rent annually. To make the guests' rooms inhabitable some outlay in repairs and purchase of furniture was absolutely necessary. The two *tiens* or halls occupied by the idols have not been disturbed. The building consists of three courts and the rooms will accommodate 40 or 50 patients. The Refuge is conducted by a committee composed of one member from each of the five protestant missions in the Capital. Religious services are held regularly each day by members of the various missions, each mission taking a fixed day. The Sabbaths are allotted in the same manner. The two men in charge are

[\* We shall be glad to receive "N's" first article following out the suggestions made above, Ed.]

Christians, and are chosen in rotation from each of the missions and a change takes place every three months. These men also conduct religious exercises morning and evening with the in-patients. The native churches took up the subject warmly at first and the members put down their names for a fixed amount each month, the representative of each mission on the committee, acting as treasurer. This committee met once a month at the Refuge to receive a statement of the past month's working, examine the books, audit accounts, and generally to superintend the working of the establishment. A written statement of accounts, was prepared each month and one copy forwarded to each mission. A large number of the foreign missionaries who take an interest in the anti-opium agitation, willingly subscribed, either a monthly sum or promised to give a yearly donation to help forward the work. A large placard was prepared in Chinese by the committee, printed and widely distributed over the city. The following is its substance.

"Opium has now been in the country for many years, and in proportion to the number of years, the smokers have increased and the injury inflicted has been correspondingly great. What injury? Why! have not wealth and substance been squandered, reputation destroyed, fathers, mothers and relatives been injured? Has posterity not been cut off, wives and children sold and the smokers themselves killed dead? You have all heard of and seen the evils and therefore no need that you should be informed.

Although all, however, know the injury, still there are many stupid people who cannot get rid of the vice and who treat it as some precious thing. The smoker finds that his life depends upon the pipe; when he gives up the latter, he loses the former. Why cannot he give up the pipe? He says it is on account of friends. But when there was no opium, were there no friends? Is it only by smoking that one can have and keep friends? Can friends not be made by eating and drinking good and harmless things? Is poison alone the only medium by which friendships can be formed and cemented?

Or is your reluctance to give up opium because it elevates the spirits? If you really nourish your constitution, does it not improve daily and does not this so-called raising the spirits tend daily to destroy and diminish? In the one case it increases daily in strength, in the other it is daily impoverished, until there is no life. To nourish the body and live is bad but to elevate the spirits and die is good! But you tell us, that you have had recourse to the pipe to cure disease. This must be a mistake for have you not heard of opium poisoning, and although smoking is not so dangerous as eating and

swallowing it, the only difference is that the one is quick and the other slow. Must people die in order to get their diseases cured?

The opium devotee takes injury for benefit; the false for the true, the shadow for the substance. Whether intelligent or stupid, men and women both smoke and all suffer. There is no head nor end to the business. The smokers go on till death, without change or repentance. Use violent language and he takes no heed to it; caution him and he does not listen. So we have consulted together for the opening of a Refuge in order to afford an opportunity for the cure of this injurious habit. The Western Doctor and Teachers of various Missions at the Capital have established this Refuge. The medicine employed to cure the smokers is from the West and so combined as to meet the wants of the smoker. Should the smokers have any other maladies or should any illness result from the cure, the Western Doctor will be in attendance. Make up your minds now and at once, you smokers. Do not put it off and say you will consider about it. Put down your name; bring a surety, make preparation for your food in the establishment and within ten or more days you may wipe out a generation of misery. What we now wish and hope for, we have great hope you will set about doing. See that you go straight about this business and that it is done without delay."

1. Put down your name; as the place is not too large, and then the persons will be introduced in order.

2. Without a surety no one will be admitted and no Christian of any of the Missions is to become surety.

3. The Refuge supplies water—all else must be provided by the smokers themselves.

4. The anti-opium western medicine will be given according to the *yin* (habit) whether great or small.

5. If the smokers have any other disease, or if any disease should develop itself on account of giving up the opium, the Western Doctor will attend.

6. The Western Doctor will regularly visit the Refuge and when the cure is effected, the patient must leave; he cannot longer remain.

7. During the cure the smokers are not allowed to leave the Refuge, in case they be found resorting to an opium shop. Should they go outside the surety must be responsible.

8. Those inside will be treated gratuitously but any who prefer to treat themselves at home can buy the pills at the Refuge, at a cost of 60 cash per pill.

9. The men in charge of the Refuge are honest, quiet men, and therefore the smokers must behave themselves and if they observe

the rules of the establishment, the keepers will have nothing to say to them.

10. The Refuge is irrespective of class and rank and all are treated alike.

In these circumstances and under these auspices, the Refuge was opened. Numbers soon flocked to make enquiries or to put down their names. The first keepers were chosen from the London Mission. During the first few months affairs went on favorably. There were always a dozen, more or less, in the Refuge at one time. The rules were strictly adhered to. The Refuge supplied fires and some sundries as well as water. In fact the only expense incurred by the in-patients was that for their food. A good impression was produced throughout the city. Numbers of opium smokers came to buy the medicine at the Refuge, seeking to throw off the habit at their own homes. Religious services were held daily, morning and evening. The various Missions sent the men appointed for their respective days. A service was held on Sunday afternoon. In the morning the in-patients went in a body, under the escort of one of the keepers, to the adjoining Methodist Mission services. The keepers took their turn, as often as was found convenient in attending at their own mission chapel further off. During the week and on Sundays in particular several of the foreign missionaries visited the Refuge. When medical aid was needed for any of the patients, the Medical Man either resorted thither or the patients under escort were brought to the Hospital. The native church was greatly delighted at the result of the undertaking. They subscribed willingly and liberally during the first month. Before a second call was necessary, it was found that the sales outside brought in a profit sufficient to meet all the ordinary expenses. The native church from this moment began to lag in its interest. One or two among the natives and foreigners kept up their subscriptions, but all the others fell into abeyance, not from any unwillingness to contribute but simply because no calls were made upon them, the revenue from the sales of pills becoming greater and greater. This income was derived from two sources. When the Refuge was started, it was feared that the indoor expenses would entail continued heavy payments by the church members. They were encouraged to proceed by two offers, beside other and liberal foreign contributions; one, from the Rev. W. H. Collins of the Church Mission, who promised to supply gratuitously the pills used inside for one year; the other by Dr. Dudgeon who offered to supply a very effective home-made pill, after a receipt of his own and which had been tried successfully for many years, at a reduction of 30 p.c. or about 15 cents profit

in every hundred pills. As the balance sheet shews, a very considerable revenue, in fact the bulk of it, was derived from this latter source. It was arranged that the white pills (or) Mr. C.'s should be used exclusively inside, and the black ones (Dr. D.'s) should be exclusively sold outside. It might have been expected, although at the time it was not foreseen, that the white pills would also come to be in demand outside among the friends of those who had been cured inside, and of others who had been cured outside through their report. And so it was. This demand of course increased in proportion to the success of the Refuge in regard to its in-patients, and although all the possible evils that might flow from it soon became evident, the native committee did nothing to guard against its possible evil consequences. The whole question has been an exceedingly difficult one. What was at first a great boon, became ere long a serious stumbling block, and almost made shipwreck of the institution. The outside sale of the inside pills could not well be stopped. At this time when these difficulties were cropping up, one of the most active of the native committee, the representative of the L.M.S. withdrew, when he saw that his watchfulness was resented by the keepers and likely to cause an unfriendly feeling. The idea got hold of the minds of some that a very lucrative concern had been established, which was going to benefit the keepers and committee. No feasible plan presented itself to the committee to correct, or guard against, the supposed evils. It was suggested to make both pills of the same colour and thus restrict and prevent the sale of the inside pills; to forbid the keepers from going in person for the pill mass; the pills to be made at the Hospital, in a pill machine, and a careful record of the numbers to be kept. Enquiries were to be made of the patients to find out whether their consumption and the daily record of it agreed. The pills were only once made at the Hospital, the new rules failed to be strictly enforced by the committee and so affairs were not much improved. It was a great mistake not having one or two foreigners on the native committee. This mistake was made from a desire not to appear to interfere, and to make them feel that the Refuge was all their own. The institution being connected with the native Christian churches and the keepers Christians, it was supposed that the good of the Christian cause at large would be the uppermost idea and that all notion of personal advantage would obtain no place.

But experience has proved that the early anticipations could not be realized. The whole difficulty lay with the white pills used inside. The pill mass was given to the keepers, out of which so many pills were to be made by themselves. The bulk of the mass

too, frequently varied, although the pills to be made were always to consist of the same quantity of the active ingredients. They had no pill machine on which to make them. There was a temptation to increase the number of pills, either by making them smaller, and thus producing a larger number, or of increasing the material by way of augmenting the bulk of the mass, which by the way, was left sometimes in their hands to do. Another possible opportunity for falsification lay in the number of pills given daily to each patient. At this time there was no fixed table for the diminution of the dose of the pills to guide the keepers and to enable checks to be kept over them. I am not aware that any misdemeanour existed under this head. With the facilities for increasing the bulk of the pill mass or the number of pills to be made, the temptation to falsify the books and record an incorrect number of pills as consumed daily by each patient, was exceedingly small. Altogether there was too much power put in the hands of the two keepers; Mr. Collins was too much occupied to give much care to the preparation of his pill mass or the making of his own pills and keeping a record of the same. When the native church ceased to contribute, the native committee relaxed their efforts of oversight. Their superintendence was only very nominal after all. It was difficult to get all the members together at one time, to consult and act, and on the absence of any one member, all the others declined to take any action. The keepers were masters of the situation. The committee's rule, too, changed men every three months and to select two men in rotation from the different Missions was perhaps prompted by some fear of this sort. However good such rule might be to prevent irregularities and to make the committee hold a check over the men, it was not calculated to work well in some other respects. Experience is most valuable in the conduct of such a Refuge, and no sooner are two men qualified for the post, than to prevent possible evils, they are turned adrift and their places taken by two new men. A hard and fast rule of this sort, was to be deprecated. When the men gave satisfaction and no charges were made or found against them, they ought to be allowed to remain. Dismissal in this way, although according to rule, was not calculated to reflect credit upon the dismissed men, who would be liable to be suspected of irregularities as the cause of their suspension. The affairs of the Refuge were thus conducted for the first eight months. The white pills which continued to be sold outside at the same price as the black ones, realized a sum sufficient to pay for the original cost of the ingredients and at the same time for the entire inside gratuitous consumption. Any surplus was I believe

handed over to the Refuge. The inside pill was by Mr. C., and appears, under the number of pills sold, considerably cheaper by virtue of its ingredients, but the price to outsiders being the same for both, a smaller sale sufficed to gain a profit, sufficient to pay their expense and the cost of the inside consumption. No limit of any kind was placed on the keepers either as to obtaining the white pill mass or in selling them outside. Financially this was a state of matters deserving of congratulation. Certain charges of tampering with the black pills, were also insinuated. The upshot of the whole affair was that the keepers were changed in the 8th month and replaced by two new men, members of the Church and American Presbyterian Missions respectively. During the two previous months there had been no in-patients, owing to the great heat. When the cooler weather set in, a new proclamation was issued by the Refuge committee ; the following is a translation of it.

"This Refuge is founded on the living-men-heart system. Since its foundation on the 17th day of first moon, that is half-a-year and more, there have been cured several tens of persons. The four quarters have all bought our medicines outside. Some irregularities inside have taken place and on this account the number of those wishing to give up the habit have been fewer, and from the 10th of the 8th moon, the committee has reconsidered the whole question. Those who are convinced of the injury which this vice is inflicting and wish to repent must bring their sureties and enter the Refuge."

Of the two new men placed in charge, the first is a particularly able administrator and an excellent book-keeper. He possesses sufficient of the *fortiter in re* combined with the *suaviter in modo*, desirable in a Refuge keeper. His colleague possesses the latter quality only and maintains his position, not from any remarkable fitness for it, as from the sheer necessity of having two men in charge, to superintend the in-patients, to permit of their alternately attending religious services, keeping books and transacting the other business of the Refuge, such as chequing notes, purchasing food, fuel and sundries, fetching the medicine, enquiring into sureties, placarding bills, reporting to Medical Officer, etc. Of the first two men in charge, one had good managing qualities but was ignorant of letters and was too much of a bully. Among the violent class of a lunatic asylum, his services might have been invaluable. He was rather apt to lose his temper and quarrel with the patients. No doubt as a class, smokers are hard to deal with, but compared with lunatics or drunkards, they are the personification of quietness and order. If the patients thought they

were being supplied with the pills short of satisfying the habit, through the fault of the keepers, they might prove troublesome. Gambling and other vices require to be put down with a strong hand. The rules of the Refuge require to be rigorously enforced, especially No. 7. During the two years there has been only one case calling for expulsion, where the in-patient was found secreting the pills up his sleeve, instead of taking them all at once as delivered to him by the keeper. In other respects he was unworthy, as he was living at the expense of one of the in-patients and his sole reason for entering the Refuge was apparently to tide over difficulties in regard to food and opium.

The two new keepers began under less auspicious circumstances than their predecessors. No charges of harsh treatment, of tampering with the pills or falsifying accounts have been brought against them. The old system in regard to the white pills was continued—any change being found difficult and irksome. It was hoped that the dismissal of the former keepers would have a salutary effect on them. They were also Christians: They kept their books well, presented monthly statements and in other respects gave satisfaction. The existence of the two men of different Missions was supposed to exercise a mutually healthy check.

In looking back upon the first year, it was evident certain important changes would require to be inaugurated in regard to the constitution of the committee; the scale for diminishing the dose for the smokers, etc. A table was drawn out and hung up in the Refuge as a guide to the keepers and a guarantee to the patients that this action proceeded from the committee and the medical man. Mr. Collins and Dr. Dudgeon were added to the committee and henceforth the entire control of the temporalities of the Refuge in all its aspects was to be directly in their hands. The spiritual control was to remain as before. These measures were only carried out towards the end of the second year, owing to the absence in Japan of Mr. Collins and the absence of patients during the hot weather of 1879. The Chinese have a dread of attempting to throw off any habit in very cold or very hot weather. Spring and autumn are the most suitable periods. In the middle of winter the Chinese New Year holidays interfere largely with any attempt at reformation of morals. Immediately after the New Year, when the people are poor, having borrowed money to pass over the year and spent their money in fire crackers and shrines, they then begin to think of turning over a new leaf.

At the time of the commencement of the difficulties in the spring of 1878, already referred to, I ought to mention two circumstances which tended greatly to precipitate the difficulties and prevent a watchful care being extended to the operations of the Refuge. These were the long continued illness in Mr. Collin's family, preventing him from giving the oversight needed, and the famine fever by which Dr. Dudgeon was attacked.

At the end of the first year a full statement of income and expenditure was presented and an abstract read at the last meeting of the Week of Prayer, where the subject of intemperance always finds a place in the yearly programme of exercises.

The Refuge was conducted during the second year on the same lines as already indicated. A sheet for both years is appended below, and the statistics there given, will explain better than we can express, the result of the Refuge and the good it has accomplished. Instances are almost of daily occurrence, of in or out-patients having been cured of their long-standing habit. That some relapses will eventually take place is what may naturally be expected especially among young men who are particularly prone to fall. So much did this appear to be the case to one of the keepers, that he suggested the exclusion of young men from the institution. To this, of course, it was impossible to accede. One of the Refuge patients has been baptised as a Christian by the American Methodist Episcopal Mission and has already stood the test of nearly 18 months. He was lately found by a relative, assisting in preaching in one of their chapels and on returning home, his relative being now thoroughly convinced of his having adopted the Christian religion, gave him a black eye. He appeared at the Hospital on this account, and from others I learned the circumstance. The fame of the Refuge has spread to inland towns, and in one, immediately beyond the inner loop of the Great Wall, we have had a succession of batches of smokers forwarded to the Refuge, the funds for their support in many cases being contributed by friends, relatives and townsmen to enable them to get cured. Such a curse do they look upon it that many places are most willing to do what they can to extirpate the evil that has crept so stealthily into their quiet centres.

I must not omit to mention the application of 4 or 5 women in 1879 to be taken into the Refuge for the cure of opium smoking. The rules however did not admit of their being received. Immediately adjoining the Refuge the Methodist Mission has a small hospital for women. If female smokers could be admitted there, the difficulty would be met and much good effected. One of the applicants was a

widow. Both she and her husband had smoked but after his death she did not deem it respectable to continue the practice. The senior keeper made arrangements to take her into his own home, of course outside the Refuge, (they are not allowed to have their families in the establishment) when she got cured. Among the out-patients were 8 or 9 women who purchased the pills. Two of them ate opium. One was a principal wife who contracted the habit on account of disease and was obliged to keep increasing the dose. Hearing of the Refuge she sent a friend to buy 20 pills on trial and finding them beneficial she bought largely afterwards until the cure was completed. Her name was Sh n, a Manchu. Another, a concubine, who did not wish her master to know of her habit, sent her nurse for the pills and by and by she also was cured.

During 1879, 5 or 6 persons, have come to buy 2 or 3 pills at a time. They said it was to cure coughs and not opium and they had found them useful in such cases. One pregnant woman came enquiring if she could give up the habit without endangering her condition. The keepers were unable to advise. The danger is not great, if cautiously gone about.

As I am writing a special paper on the establishment, management and results of Opium Refuges, I shall reserve what further I have to say in elucidation of this subject. The plans adopted for the more effective conduct of the Refuge during its third year of existence will more properly come for review a year hence, when the report is presented for the current year. Many of the suggestions in the forthcoming paper are being carried out. The greatest stringency in the execution of all the rules is being enforced. It is now practically directly under foreign management, the native Committee ceasing to take any active interest in it. Many of the foreign missionaries have responded to a call for further help, to enable some necessary repairs to be executed to add to the greater efficiency of the institution. New placards with enlarged and amended rules for its guidance have been printed, and placarded throughout the city. All pills for consumption inside are to be made on the pill machine at the Hospital and not at the Refuge; they will be uniform in colour and size; Mr. Collins and Dr. Dudgeon have agreed to extend their liberal offers over another year; a stringent diminution dose table has been drawn up and hung up in the Refuge—a vigilant scrutiny is observed each month when the account is rendered and squared. In other respects the Refuge will be conducted as hitherto.

The following statistics drawn from the Records kept in the Refuge may be of interest.

## STATISTICS

No. of In-patients in the Peking Refuge for 1878, 78.	
" " "	1879, 68.
Largest No. of Patients in at any one time	13.
Smallest " " " "	2.
No. of pills consumed by the patients during 1878, 20,090.	
" " " each patient on an average	263.
" " " during 1879, 46,699.	
" " " each patient on an average	686.

The extent of the habit stood thus;—

1878	{	43 smoked 2 macee	}	average 2. 6.
		22 " 3 "		
		8 " 4 "		
		5 " 5 "		
	<u>—</u>	<u>78</u>		

1879	{	14 " 2 "	}	average 3. 3.
		27 " 3 "		
		16 " 4 "		
		8 " 5 "		
		3 " 6 "		
	<u>—</u>	<u>68</u>		

The length of time in which Opium had been smoked, stood thus;—

1879	{	4 had smoked for 3 years	}	average of 11 years.
		7 " " 4 "		
		5 " " 5 "		
		12 " " 6 "		
		7 " " 8 "		
		9 " " 10 "		
		7 " " 15 "		
		14 " " 20 "		
		3 " " 30 "		
	<u>—</u>	<u>68</u>		

The Proportion of eating and smoking.

30 smoked opium and also the ashes.

12 " " ate the yen pàush (extr.) the smoking not being sufficient to satisfy the habit.

26 " " alone.

The time spent in the Refuge.

1878	{ 24 men were 20 days	average 28 days.
	{ 50 " " 30 "	
	{ 4 " " 60 "	average 1½ months.
1879	{ 34 " " 30 "	
	{ 30 " " 60 "	
	{ 4 " " 90 "	

Divided according to provinces, the members stood thus !

Province of Chihli.

1879	Bannermen (manches)	32	..	..	31.
	Chinese	"	28	1878	28.
	Shanse	"	8	..	14.
			<u>68</u>	..	<u>78.</u>

The out patients in 1879 were 385 divided as follows !

Natives of Shantung	25.
" Shanse	52.
" Chihli.	
Ghinese	106.
Bannermen	202.
	<u>385.</u>

Out-patients in 1878.—225.

" " 1879.—385.	<u>610.</u>
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Not judging the balance sheet of income and expenditure together with the list of the foreign and native subscriptions to the Refuge of sufficient interest for these pages, they are omitted. It is enough to remark that the foreign subscriptions for 1878 amounted to \$80, the native to \$42, the profit on the pills sold outside to \$160, the whole income to \$270 and the total expenditure to \$226, leaving a balance of about \$43.

For 1879, the native and foreign voluntary and unasked subscriptions amounted to \$5.; the profit on the sale of pills to \$193, the expenditure to \$213, leaving a balance of about \$20, not a bad report for the first two years.



## ITINERATION IN THE PROVINCE OF NGANHUEI (Continued.)

BY EDWARD PEARSE.

HAVING already given some account of our work (in the *Recorder* for Sept.-Oct. 1879,) in the south of Ngan-huei I now purpose to speak of the northern part of the province. As we have no stations north of the Yang-tse, except in this city, (Ngan-king) our work in that part of the province has been necessarily more desultory in its character than in the south; Mr. Randle and myself have, however, made several longer or shorter journeys and have visited in all eighteen cities, besides a number of large towns and villages, on the north side of the "great river." In some of these places we have preached and circulated books on more than one occasion, but the majority of them have only been visited once. Other of our missionaries have been to Poh-cheo, Meng-chéng-hsien, and several other cities on their way to Honan and Shan-si. The longest journey was made by myself in company with Mr. Thorn, of the American Bible Society, in his foreign built yacht. We travelled together on that occasion over 3000 *li* and visited thirteen cities, including Feng-iang, Ing-cheo, and Lü-cheo-fus and Lü-sheo, and Luh-an cheo. The remainder were district cities.

Going by Yang-cheo and F'ing-kiang-p'u on the "Grand Canal," we crossed the "Hong-tsi" lake and then travelled on the Hwai river as far as Ceng-jang-kwan; traversing the entire breadth of the province from east to west. Thence we went on to Luh-an-cheo, from which city we came over land to Lü-cheo-fu and Ngan-king. On arriving at T'sing-kiang-p'u we experienced some difficulty in getting forward, and almost thought at one time that we should have to turn back and take another route. Not that any difficulties really existed except in the imagination of our boatmen, who being unwilling to proceed saw many lions in the way. They prophesied that the boat would certainly be smashed in passing through the locks in the canal, of which there are four just above T'sing-kiang-p'u or being fortunate enough to get through the locks with our lives, we should most likely come to grief in the lake, for the water, they assured us, was too shallow to admit of our crossing to the other side; and further, as there were over 500 boats conveying tribute rice to Peking, all waiting to pass through the locks, and all other boats going *up* the canal were on their account stopped for the time being, they augured that the delay would be very great, so that we, having to a wait our turn with the rest, might possibly be detained there a fortnight before we

could proceed on our way. Moreover one of our boatmen declared his intention of returning to Yangchoo, and the "lao-pan" intimated that we had better seek for another man to take his place. Altogether it did not look promising for a speedy departure; however we have learned that it does not do to take too much for granted in China, and that usually the best course to pursue is *to go forward until you come to a full stop*, so we determined to go on as far as we could; and by dint of a judicious use of the "silver key" and by sending in our cards to the officials in charge of the several locks we succeeded in getting through all of them *in one day* without meeting with any worse mishap than rubbing a little paint off the sides of the boat. The rest of the supposed difficulties proved to be equally imaginary as we came near to them. It was rather an exciting business passing through the locks. The water sweeps down an incline at a fearful pace, and the boats are pulled up by means of windlasses placed on the canal banks. Of course there is plenty of shouting, and when the right moment arrives for turning the windlasses, gongs are beaten, crackers fired, and signal flags waved by those who superintend the matter, and in a few minutes you are over the rush of water and quietly pursuing your way. At one of the locks we had no less than *sixteen windlasses* at work with *over 100 men* to pull us through.

The rice boats extended for a distance of some fifteen or twenty *li*. They were divided into ten distinct fleets, each consisting of fifty or more boats and carrying 10,000 piculs of rice between them. Every boat has one or more large bright colored flags flying at the mast-head; the fifty or more boats of each several fleet, carrying the same flag. At the time we passed them there was a good strong wind blowing and the effect of this large number of gay-colored flags flying in the breeze was very pretty.

About the same quantity of rice is, I understand, conveyed to the capital from this locality every year. It is shipped at a large town called Fang-shui. The boats take several months to complete the journey.

The "Hong-tse" lake is from 300 to 400 *li* across from east to west, and except at certain seasons of the year when the water is lowest, large boats are able to cross at almost any point. The "Hwai" is a fine river averaging, I should judge, about 300 yards wide along the whole length of its course from Wu-ho to Ceng-jang-kuan a distance of about 1000 *li*. At Ceng-jang-kuan it is joined by several smaller streams, one coming from Luh-an-cheo, 360 *li* further south, and another from Ing-cheo-fu in the north. Whilst the main river still continues to flow from the west; but, it is considerably dim-

inished both as to width and volume of water. The northern branch is navigable to the borders of Honan. We went only to Ing-cheo-fu. As far as that city it is a considerable river being generally about 100 yards wide and with plenty of water for good sized boats. The tributary of the Hwai river flowing from Luh-an-cheo is a mountain stream, very shallow; with a sandy bed and broad stretches of sand-bank on either side, which, after heavy and continuous rains, are covered with water; the current then becomes so rapid as to render the river almost unnavigable, as it was we found it exceedingly slow work travelling up the stream. We were obliged, owing to the shallowness of the water to leave the yacht at Ceng-jang-kuan and take a flat-bottomed boat to Luh-an-cheo. A large number of bamboo rafts are employed to convey tea and hemp, which are the chief products of Luh-an-cheo, from that city to Ceng-jang-kuan, there to be shipped for their final destinations.

Boats of this particular build, and different from any I have seen elsewhere, are very generally used in this locality. They are very long and specially adapted for shallow water, each boat being in fact *two boats* joined together stern to stern. They look as if the hinder part of each boat had been sawn off in order to make them fit close together. But I understand this is not the case, they are built so and the two parts are not intended to be used separately.

The largest cities in the north of the provinces so far as we have been are Ing-cheo-fu, Hwai-üew-hsien, and Luh-an-cheo. Sheo-cheo, Ho-cheo, and Wü-uei-cheo are also places of considerable importance. Beside these cities Sing-Hwai-kuan (the port for Feng-Iung-fu) and Ceng-jang-kuan are, especially the latter, large and populous towns. At Ceng-jang-kuan, there were, at the time we were there, some hundreds of salt junks waiting to pay duty, before proceeding to their several destinations. Ing-cheo-fu is one of the very few cities in the province, that did not fall into the hands of the rebels, consequently it is in a much more flourishing condition than the majority of places which I have visited. But none of the cities in the north can at all compare with these south of the Yang-tsi both dwelling-houses and shops being for the most part poor and mean. I have already mentioned, in my former paper, the fact that in the south of the province the houses are all built of brick or stone; in the north, on the contrary, but few brick buildings are to be seen; and there being no hills, worth mentioning in the district to which I am referring, that is all along the course of the Hwai river, and southward to Shü-ching-hsien, stone is very scarce, and consequently stone built houses are almost unknown. Mud is the principal (and in the villages

the only,) material employed in building. The houses are mostly thatched with straw but in the larger cities tiles are also in pretty general use. Feng-iang and Lü-cheo-fus are desolate and deserted looking in the extreme. A large proportion of the space enclosed by the walls in the latter city is overgrown with rank grass and weeds. This is also more or less the condition of some other cities beside Lü-cheo-fu, but the houses being built so largely of mud, they are erected at comparatively little cost, consequently the marks of ruin and desolation resulting from the Tai-ping rebellion are perhaps somewhat less apparent than in the south. However this may be it is certain either that the population of the districts through which I have travelled has been less scattered or that many of the people have returned to their homes, for while south of the Yang-tse immigrants from other provinces have been encouraged to come and cultivate the land, and even to this time much of it remains untilled, in the north, generally, so far as I have seen, every acre of arable land appears to be cultivated and that too by natives of the locality in which the land is situated.

The crops this year are for the most part good and there are many signs of prosperity and contentment. Until you get beyond Luh-an-cheo, coming southward, rice is but little cultivated, wheat and barley being the principal crops. *Opium* is also grown to a considerable extent between the cities of Luh-an-cheo and Pu-cheo-fu. There appeared to be none however within about ten miles of either city. This may probably be accounted for by the fact that the mandarins have issued proclamations forbidding its cultivation. But notwithstanding this prohibition, for a distance of some forty miles on the road we saw small patches of the poppy growing in every direction. This is the *first* and *only* opium we have seen in the province. Of course there may be more in other districts to which we have not yet been, but I do not fancy it is cultivated to any great extent. At Ing-cheo-fu I was told that last year the prefect of that city had sent men to root up all the opium to be found growing within the limits of his jurisdiction, threatening at the same time to confiscate their land and severely punish those persons who persisted in its cultivation. I cannot vouch for the truth of this story, but I did not see any opium growing there although I walked several *li* to and from the river bank to the city. It appears that proclamations had previously been issued on the subject, but no notice was taken of them so active measures were set on foot to *root out* the evil. It would be well if all those in authority in India as well as in China could be persuaded to follow such a worthy example.

The people of north Nganhuei are generally supposed to be exceedingly rough. The natives of Pöh-cheo, Sheo-cheo and Ing-cheo-fu especially have the reputation of being very fierce and unruly, and I have repeatedly heard it stated in this city that in these districts every man carries a knife or some other weapon upon his person, and that they are not slow to use it. However this may have been in former times, *it is not the case now*. I saw no one, excepting of course soldiers, carrying a weapon of any kind; and in the course of our several journeys in the north of the province we have as a rule been treated very well.

Owing to the fact that but few if any foreigners have visited many of the places through which we passed on our recent journey, large crowds were often attracted and a good deal of curiosity was manifested. In some places we were freely bespattered with uncomplimentary epithets, and Mr. Thorne had his hat knocked off once or twice, at other times books were snatched from his hands or the people demanded them without payment. A few stones too were thrown, I think however more to intimidate us than with the idea of doing us any injury. I, wearing the native dress, came off more lightly than my companion.

It may be interesting to those who knew Mr. Johnson to learn that we passed the spot where he is *said* to have been murdered. We were told at Ing-cheo-fu that he was allowed to leave that city unmolested after selling books there, and had proceeded some 130 *li* down the river on his return journey when he was attacked by men from two gun boats *sent after him by the fu-tai*, who was then living at Ing-cheo-fu. The soldiers (so we were told) came on to his boat under the pretext of wanting to buy books, when not only Mr. Johnson and his native helper but the boatman including one or two women were all killed, and the boat broken up and sunk in the river. It is difficult of course to know how far this story may be believed, especially as it conflicts somewhat with what has been previously reported as to the manner in which Mr. Johnson met his death.

As regard the natural features of the country through which we have passed; it is particularly flat and uninteresting so far as scenery is concerned, all along the course of the Hwai river, but coming further south there are some pleasant spots notably from Hsüeheng-hsien to within some 60 *li* of Ngan-king, where the road is in several places enclosed by high hedges of trees and bushes overgrown with honey suckle and wild roses, making it almost like an English country town. Trees too are plentiful and wheat and barley, which were just being gathered in as we came down, are cultivated to a great

extent. In addition to this there are some nicely wooded hills in the background, so that altogether the scenery was home like and pretty, and at times we could hardly realise that we were in China at all. Nearing this city you get amongst the hills again, and the general aspect of the country differs but little from that of the south of the province. The road from Sü-cheo-fu to Ngan-king being the "great road" to Pekin from the south, there are inns and villages every few *li*, but the accommodation is miserably poor. At the road-side inns visitors do not even get boards to sleep upon but have to lie on the dry mud floor on a bundle of straw which is heaped up in a corner during the day and spread on the floor at night.

The guests all sleep in one common room. Mr. Thorne and myself generally managed to secure tables or doors to lie upon. In the cities the accommodation is somewhat better. For the last part of our journey we hired barrows. Those worked by two men are long enough to recline upon and are tolerably comfortable when the roads are good. But in this instance that was not the case. We have met several persons who have listened to the truths we proclaimed with apparent interest, but it is a solemn fact, that amongst all those to whom we spoke in north Nganhuei during the course of my journey with Mr. Thorne, *we did not meet with one person*, who, so far as we could tell, *knew anything about the gospel or had ever heard it before.*

Although no permanent work has yet been undertaken in the northern half of Nganhuei, what has been attempted will, I trust, prove to be but the *beginning* to the work yet to be done there. These occasional journeys will, I hope, soon be followed up by more regular and systematic efforts for the evangelisation of these districts of which I have been writing, and whether this be undertaken by ourselves or others is of little moment so that the work be done. Meantime many thousand have heard more or less of the gospel or received Christian books, and, since God has promised that our "labour shall not be in vain in the Lord," we look for some results to be produced to the Master's glory from the little that has already been done in that part of the province.

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## THE CHINESE RELIGIOUS TRACT SOCIETY.

BY REV. J. M. W. FARNHAM, D.D.

THE CHINESE RELIGIOUS TRACT SOCIETY, held its Second Annual Meeting in Shanghai, the first week in May. The Rev.

Dr. Happer, of Canton, who has been elected president in place of the late At. Rev. W. A. Russell, D.D., was present and the series of meetings were attended and calculated to give the promoters of the Society great encouragement.

There were two principal meetings, one conducted in Chinese and the other in English. Both of these services were well attended by ministers and Christians of various denominations in Shanghai and some from the outports.

The Rev. Mr. Bao, of the Presbyterian Mission, preached the annual sermon in Chinese.

After speaking of the character of the works the Society was prepared to publish he dwelt at some length upon the part the native church members were called upon to take as voluntary, unpaid distributors. He said:—"We do not intend to use any paid agents but hope the churchs will organize the work, and enlist voluntary distributors. Each local society should have its own chairman, secretary, treasury and distributors. The distributors should go to each family in his or her district at least once a month; if there is an opportunity to read and pray with the family it should be eagerly embraced. If he can furnish any book or tract to meet the spiritual necessities of any member of the family he should esteem it a privilege. Each distributor should have a well defined district, and go regularly over it. The local society will settle for itself the amount each member shall contribute per month, whether 200 cash, 100 or only 50. The distributor can go out any evening or at a time when it will not interfere with the regular service on Sabbath. There are then the following advantages to be derived from this work:—

1st.—The tract selected to meet the spiritual needs of the family is calculated to do great good.

2nd.—The exhortations of the distributors are one of the very best means of doing good. He not only leaves a book but carefully adapts his instruction to the wants of his hearer, urging those among whom he goes to read the Bible and pray.

If he meets the poor and needy he may administer to their wants and bring them the comforts of religion. The great doctrine to be held up to all is, *Christ died for us*, and entreat them to believe in him and serve him.

3rd.—If the distributor goes forth with prayer for God's blessing on his labors, he will surely be blessed himself. Some fast and pray before going forth on this errand. These labours make the Christian self-sacrificing in seeking the good of others. It enables the Christian to know the spiritual condition of those around him, and use the best means to bring them to Christ. It makes the church member feel his own weakness and ask help of God in spreading the gospel; it leads all to activity in their duties. As to the organization of such societies, if the members are in earnest it can be accomplished; if undertaken in faith and prayer there is no church in which an auxiliary may not be formed, and earnest-hearted distributors found. There is no church so poor that it cannot afford the few cash to purchase the necessary tracts.

This is a work in which the women may engage. It is no unusual sight to see women in China going from house to house to sell small articles of value. Our native Christians can follow this example and go from house to house bearing the gospel. In every country, women are the first to accept Christianity. They receive the greatest blessings and ought to help spread the joyful news. The auxiliary societies should meet at least monthly, to hear the reports of the distributors; the distributors should be familiar with the doctrines of our religion that they may be prepared to explain them to all they meet, whether high or low, rich or poor, learned or unlearned. They should be familiar with suitable passages of Scripture to assist them in enforcing the truth. If the words are selected with care and the work engaged in with interest and faith, souls will be saved. They will certainly meet, as they go from house, to house those who have not heard the gospel before, to whom they can bear the message. The distributors should be filled with the Holy Spirit and a love of souls, be constant in prayer, self sacrificing, and full of faith. They should be patient, and bear with those who hate and abuse them, showing forth the principles of the gospel they profess, as the Lord Jesus Christ did.

If the principles of this society are carried out, all the church members, male and female, may be set to work. Therefore we trust every church will take an interest in the organizing of auxiliary societies. If they consider this method is a good one, they will certainly help to set up these local societies. The heathen are so numerous that it is impossible for the pastors and preachers to reach them all, but the church members can help to teach them and invite them to come and hear the gospel preached.

The pastors cannot be ignorant of the fact that most of their members are doing nothing to spread the gospel. Let them organize

these tract societies and their members will be set to work. No one need excuse himself because he lives in the city or country ; the tract society is adapted to all places. Already we have one local society organized in Kiuchow by the native members, another is being organized in Peking, and still another talked of in Shanghai, and we hope many more will follow their example. Some of the daily papers characterised this discourse as an able effort.

On Sunday evening, May 2nd, Dr. Happen delivered a very able and eloquent sermon in behalf of the Society in Union Chapel.

On Wednesday May 5th, the president delivered his inaugural address in Union Chapel before a large and attentive audience of the members and friends of the Society.

He spoke of the Board of Trustees being composed of one half foreign missionaries of the various denominations and one half native Christians, this being the only organization in which the 15,000 native Christians could have a common interest and a share in its control, and said the fundamental principle of the society was a *union* of the disciples of the Lord Jesus to effect an object dear to all who love the Lord. That it commends itself to the Christian feeling of many is evident from these facts :—

1.—That the position of Trustee has been accepted by so many esteemed brethren.

2.—The great Religious Tract Societies of England and America, after which it is so closely modeled have given it the right hand of fellowship, in making liberal grants of money to help start its work.

3.—A banker of New York city, seeing some notice of its organization, unsolicited sent \$500 as an expression of his good will.

But the most gratifying evidence that it has met a want in the heart of Chinese Christians is the fact that many have come forward and paid their three dollars for annual membership and have paid the second year's subscription without being asked, one having paid \$6 at one time, three for himself and three for his wife.

If we could recall all the difficulties and discouragements which were experienced in the commencement of those great Parent Institutions in our native lands, whose wide spread operations cover the whole land and extend most beneficially to foreign countries, we would see that they made but slow progress at first. They met with indifference from many—some saying they were premature—others that existing organizations were sufficient. But they were "*plants of righteousness which the Lord had planted*," and "they have yielded their fruits monthly, and their leaves have been for the healing of the nations."

The express object of this Society is to unite native Christians in managing and supporting the preparation of books and tracts explaining the Christian religion. What we labour for and hope in the end to see effected, is a Society managed and supported by the natives themselves. We hope it may be with a printing establishment, owned directed and worked by themselves, with depositories under the management of agents of the Society, located in different parts of the Empire. We hope to see them publishing tracts written by themselves, in which the great fundamental doctrines of our religion shall be stated in their own modes of thought and with their own illustrations and style, so as to reach the minds of their countrymen. It is hoped that these tracts full of the love of Jesus and good will to men will be carried into the innumerable towns, villages and hamlets of this widely extended land, and on the multitude of vessels and boats that thread the numerous rivers and canals of this trafficking people. In other words what we want to see is a Religious Tract Society *here* which will be to China what the Religious Tract Society of London is to Great Britain, and the American Tract Society is to the United States of America. I take it for granted that there is not a single one in this audience who would not rejoice to see such a result—not a single friend of the gospel, or one who desires the conversion of China, who would not rejoice to see such a result. We ask the co-operation of all, we seek the counsel and suggestions of all. We have sought to make the basis wide and well chosen so as to satisfy all. We have solicited the co-operation of all and endeavoured to get those to act as trustees in whose wisdom and prudence all would have confidence. If there is anything objectionable in the organization as it now exists, we will gladly receive suggestions from any one to improve and correct them.

To effect such a result there must be a commencement; the natives cannot always be kept in leading strings, and we think the time for such an effort has fully come.

It was the concurrent opinion of the missionaries of Shanghai, as expressed in conference last night, that the native Christians contributed so little because they had not been properly instructed.

The most striking instances in which the native Christians have been introduced to joint conducting of Christian work is in the annual Methodist Conference at Foochow—in the Classes of the Reformed and Presbyterian churches at Amoy, in the Ningpo Presbytery and the Synod of China, in connection with the Presbyterian church. In all these four ecclesiastical bodies, the native members largely exceed in numbers the foreign missionaries, and the work is carried on with

the best results and with the most gratifying order and decorum—and from these examples of the safety and success with which the native brethren can aid in the regular work of ecclesiastical bodies, we have the best grounds of encouragement to seek to give them greater facilities and opportunities for such co-operation, feeling assured that thereby there will come great enlargement and expansion of Christian work. As an instance of their readiness to enter upon new work of their own, I may mention the following:—The ministers, elders and members of the churches in the Ningpo Presbytery are planning to commence a boarding school in which their own sons can secure a Christian education, that will fit them for the discharge of the duties of life. Who can say but that a Christian college or high school may yet grow out of that contemplated school? Harvard and Yale Colleges, in the United States, had a very small commencement.

In accordance with present usage the native Christians are not associated with the missionaries in the disbursement of home funds. How then can they be better trained in such work than by organizing a society in which they will be joint, and in the end, sole contributors and directors? There is now in China a body of some 15,000 native Christians in more than 300 churches. There are more than eighty ordained native preachers, more than 500 assistant preachers, nearly 100 colporteurs—more than 100 Bible women. Is it wise and expedient that these 15,000 native Christians and more than 800 native Christian workers shall have some society in which they can have a common interest and which shall be to them a symbol of the union and communion which subsists among all the followers of the Lord Jesus? Besides this Tract Society there is no other union Society now in existence in China. We claim that here is a common ground on which we can all meet, a blessed work to which all may contribute, as God prospers them, and in the carrying out of which all may co-operate; and in planning for which all may take counsel together, and in praying for which all may with one heart and voice unite in asking God to bless the united efforts of all his servants in these labours to make known “the only name given among men by which we may be saved.”

Those who have taken the initiation in the organization of this Society have not done so because they feel they have any claim to be leaders, but simply because they felt desirous of doing that which they felt would be for the glory of God and the extension of his kingdom.

They most cordially invite all their brethren to unite with them in the effort to accomplish a most important result. If others will do

the work, and they are fully aware of the fact that there are others who could do it better, they will gladly yield the labouring oar to them. If all the four hundred and seventy three foreign missionaries in China, male and female, will in their several spheres and places cordially co-operate in the work, state the object and aims of the Society and give the native Christians the opportunity of contributing to it and then receive for them the tracts, which the Society is ready to supply to all contributors to half the value of the contributions; we feel that it will be a very easy work to effect most desirable results, and that it will be a most important means of training the native churches in the grace of giving and also of labouring personally for the salvation of their fellowmen. For while there are many of the native members who cannot preach the gospel, there are few indeed who could not hand a tract to those they meet and ask them to read it. If each Church would contribute a sum to this Society and thus get a supply of tracts, those who are willing to engage in the voluntary distribution would have the means at hand. It thus presents a most feasible plan, (a plan which in the experience of the great Societies in England and the United States, has produced the most gratifying result) for developing in the native Church the germs of giving and personal effort for the salvation of others, and at the same time increasing their love to their Lord and Saviour and their fellow Christians of every name and denomination.

With this statement of the principles of the Society, and its objects and aims, I wish to thank my brethren, the trustees, for their Christian esteem and confidence which led them to elect me to occupy the position of president of the Society which has such high and noble Christian aims. I do not feel that I have any more adaptation and capability to discharge the duties of the office to which your partiality has called me, than many others of our number. But having accepted the office, I will endeavor to discharge its duties faithfully and to the best of my ability. I ask and confidently expect the most earnest co-operation of all my fellow trustees, in the efforts to make this Society a blessing to the native Churches and to the multitudes in this land, who are yet without the knowledge of the Gospel. In dependence upon the assistance of divine grace, and praying for God's abundant blessing upon our joint effort, I accept the office to which you have called me."

For reasons, which were fully set forth, the Society was not in a position to begin the publication of tracts and books till near the close of the year. The equivalent of 1,160,000 pages of tracts was reported as the amount printed in the past year. Arrangements

had been made to open depositories in different parts of the empire.

A Chinese pastor in the Sandwich Islands has written to express his pleasure on hearing of the formation of the society and promising to become a life member by the payment of fifty dollars.

The Treasurers report showed the receipts for the year to be \$1,639.40 and the expenditures \$424.75.

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## Correspondence.

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### *A Correction.*

*The Editor Chinese Recorder,*

DEAR SIR,—

Kindly give currency to the following correction for the benefit of those of your readers who may have a copy of "A guide to the Tablets in a temple of Confucius."

The last sentence on page 67 is wrong. Chou Tun-i was buried near Kiukiang and not at Tan-tu.

Yours faithfully,  
(Signed) T. WATTERS.

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### *Itineration in Shantung*

DEAR SIRS,—

I was away from home 61 days, walked over 400 English miles, and preached in 457 villages. Labored only in Tungchow Foo and Laichow Foo prefectoral districts. The difference in our reception in these two prefectures is most manifest. In Tungchow Foo prefecture I was only very rarely called "Yang Gwei Dz" and stools were brought to me and my Chinese companion nearly every day. We rarely had seats brought us in the Laichow Foo prefecture, and the opprobrious epithet was heard very frequently. It was not often used with an evident intention to offend, even then. In the four Hien districts of Tungchow Foo which we visited the way is fully prepared for the careful preaching of the Gospel. The superiority of this Foo district to the other, is due to the greater familiarity with us and our work here, which has been very much promoted by the reports of literary candidates who have been to our houses or chapels during Examinations. I heard the opium cavil very much more this year

than last or indeed than any time I can recollect. I did not forget the suggestion in the *Recorder* to keep a case book after the manner of medical practitioners. My experience is that of very great sameness. Spiritual stupor is the sad characteristic of ninety-nine hundredths of the many thousands to whom I commended God's remedy for sin. I will specify a few cases of a different nature. No. 1. A serious looking laborer at a village near Laichow Foo. Heard the statement both of Law and Gospel with close attention. When we had done "Alas" said he, "to change a man's heart is indeed hard." Directed him to apply to the Holy Spirit. No. 2. A clever, talkative, keen-witted man who made his appearance at a Temple on the steps of which we were preaching in a large country village. "What about Confucius?" he ejaculated as I was going on with my discourse. "He only taught the duties of the present life," I replied, "He ignored the Life to come." After some time I heard him say to a companion. "This does square with the teachings of Confucius. He taught the duty of offering sacrifices to the gods." To this I made no reply. No. 3. A shrewd, disputatious farmer in a large but remote village amongst the hills, in Laichow Foo. "We Chinese are in duty bound to worship Kwan Lao Yay. It was he who protected all these villages during the last raid of the local rebels." No. 4. A good natured, credulous old man of very considerable intelligence, by profession a cattle doctor who staid at the same inn with us at a large fair. "The virtue of Kwan Lao Yay" said he "was so great that he was not only termed god by the Emperor but was actually made such by Heaven." This person, whenever I said anything of the Heavenly Ruler immediately said the same thing of Heaven and Earth, a symptom which I observed in many other cases. No. 5. An ignorant old farmer taking his nooning before his very comfortable dwelling at a small village in Chè Hsia. "Buddha was before Heaven and Earth," said he. "That is an outrageous falsehood" said I "Buddha's father was, as is very well known, an Emperor in India." No. 6. A middle aged woman of some intelligence at a pretty village in Chao Yuen just at the foot of a hill on which is a temple where the worship is specially fanatical. "We must worship the kitchen god; if we do not he will send on us dire calamities. Moreover we owe our crops to him." I assured her of her mistake. Are you not from Tungchow? Yes. Oh, you know Bessie's Mamma then." And then she described to the women near her the style of head dress of Mrs. S., whom she had seen in that lady's visit this spring to a village a few miles distant. And so argument was left to discuss fashions. No. 7. A cold, cynical laboring man met at noon-time of the same day with the last. "Death is inevitable and there is no use in fearing it. Sin can not be expiated. I do not fear death." And he left me in a pet unwilling to hear more of the matter. So much for the case book. As to results I grieve to say none appear as yet in connexion with our Shantung village work. I celebrated the Lord's Supper twice during my tour and baptized 3 persons, but all at places where Christians have lived for some years. An old woman in a village near one place where we have a church

ran after me up the hill as I left the pretty little seaport where she lives, not overtaking me till I had gone a full quarter of a mile. "I am a doer of good deeds and you are a preacher of good doctrine, I want to hear you and to get your books." Thinking she had too good an opinion of herself I gave her the ten commandments. She did not seem self-righteous. When I reached the 4th commandment she requested me to make a paper giving a list of the Sabbaths for this year that she might keep God's day. I promised to leave her a calendar at the inn a few miles away where I was stopping. When I had explained the ten commandments Mr. Lan gave her a very plain statement of the Gospel. As he proceeded to explain the name and character of Jesus "I can never forget that name" said she, "It is now nigh ten years since I first heard it and whatever else I forget I shall never forget it." I asked her if there was a village inn there, or any place where Mrs. C. or Mrs. S., could stay, and whether she would like to learn more. She said there was no inn in her village: that she had heard of foreign ladies coming to the Christian village of Nyong Kiu and had thought before of trying to go and be taught; that she had failed hitherto but the next time the ladies came she must certainly go to Nyong Kiu and be taught by them. Mr. Lan and I have walked over a thousand English miles during the last two-and-a-half years and have preached in over a thousand villages. We have never had such another hearer as this old Mrs. Chung. Telling the story at Nyong Kiu, we learned that the grandmother of one of our Christian women who lives in that village has been much persecuted on her grand-daughter's account and we were led to believe old Mrs. Chung was the woman. The incident cheered us greatly.

Yours in the Gospel,

CHAS. R. MILLS.

*One Bible for China.*

DEAR SIR,—

As a call to special supplication, extracts from a few epistles in reference to the above topic are given.

The Nestor of the Presbyterians writes "My only wish in these last days of my work for the Master is to do what shall be for *His* glory. I have no personal will or wish. My prayer is, Lord, what is thy will? . . . . With all the sentiments about union and co-operation, I entirely agree. . . . . When Mr.—was in—a year ago, I had full conversation with him, and were all the friends of that version of the same mind, it would be easy to come to some arrangement for a *joint* effort for a *common* version. . . . I am very willing to correspond with any gentleman of those who use the other version, and will be animated in such correspondence with the Spirit of Ps. cxxxiii. 3, Praying that God may give you to see the desire of your heart, I am &c."

A Father of the A.B.C.F.M., says; "The matter seems to me to lie in a nutshell, as thus,—not the slightest prospect of *all* missionaries uniting on either of the existing versions, *ergo* better combine and make use of the valuable aid to be got from these old versions and get up a union work. This seems reasonable and *Protestant*. If it is said, 'No, better wait till we agree on some terms for the divine names,' I reply,—that is just one strong reason for union in work on a new version. Such union in work, with the expected blessing of Christ, the Head of the Church, and of the Spirit, the Author of the Word, will tend powerfully to union in all things. .... The M. E. Mission vote approval of the scheme of uniform version."

The aged Mercurius of the L. M., whose *preach tree* has borne *much fruit*, writes; "Altogether it seems as if such a work as the translation of a perfect version is not the thing to be looked for in these early days of Missionary work. .... I have pleaded for a simpler version, which would be thoroughly appreciated by the literary class, and more open to humbler scholars. .... Still if it is thought desirable and possible to make the version in question, it will have my sympathy and encouragement. There can be only one opinion as to the importance of a single version of the Scriptures among all the Missionaries. .... If that time is now in immediate prospect, and it is in accordance with the will of God I shall pray that He may prosper the work done to His own praise and glory."

A brother of the same Mission, a good man and full of the Holy Ghost and of faith, speaks thus; "I think the matter is one of the greatest importance. The present state of things is greatly to be deplored in many respects. Here we have two versions in Mandarin; one on the whole pretty faithful to the original, but very unsatisfactory in point of style; the other, excelling in style, but abounding in inaccuracies as a translation. Neither the one nor the other can be regarded as satisfactory, and both must pass away. One great want, however, is a standard version of the Bible in the '*Wen-li*,' a version that shall be faithful to the original, intelligible to the ordinary reader, and thoroughly idiomatic.

I am convinced that such a version is possible, and that there are men on the field, who are quite equal the task of bringing it out. Neither of the two versions, which divide the Missionary Body in China at the present time, can possibly be regarded as final. Whilst they have great excellencies, and whilst they will be found of incalculable value as helps to future works, they are hopelessly defective in one or more of the essential qualities, of a standard version. .... The *Wen-li* version must be the standard one. It is the only one that will command the respect of the Chinese intellect, and it is the only one that will be committed to memory extensively. I do not undervalue the Mandarin."

The representative of the Scotch Bible Society, who speaks with authority, wrote just before he left; "Don't give up the idea of a Uniform Bible in Chinese. We will carry the point (D. V.) at the next Conference. All the Young men are in favor of it."

The Agent for China and Japan says; "The general position of the American Bible Society is that the Missionaries must decide these matters, for they are the ones who use the versions."

The Agt. B. and F. B. S. writes; "Another version in low *Wen-li* and one that could be generally used would be very valuable for poorer readers besides being helpful to all. And if it could become the universally received version, it would be a great blessing. .... I am glad to be able to say that in speaking of this matter to other Missionaries, I met with approval of the plan from three of the more prominent, older British Missionaries."

A Presbyterian brother says; "I would be delighted to see one version of the Scriptures, and will gladly favor any reasonable measures which look to this end. .... If the Committee will agree to have a faithful translation of the word of God, I will gladly favor the plan. .... I would like to know if those who are dissatisfied with the present Bibles, have carefully examined the B. and C. translation, and if so, what objections they find to it?"

After twenty years labor, a Chehkiang Missionary speaks; "I am glad a movement is set on foot for an *easier version* of the Scriptures. .... even the Delegates Version, notwithstanding its conciseness and clearness, is, in my experience, too high a style for the thousands of readers, and after we have sold out our present stock of this version I intend to sell no more. .... I am glad to know that the Bridgman and Culbertson version is being revised, as it sadly wants it. neither sell nor use this version now; the sentences are so involved, and rare characters, or such as are used in the highest style of *Wen-li* are brought and put together in such a manner as is most objectionable to the native taste, and the redundancy of words is distasteful to common sense."

China's philologist, who has been recently so successful in his labours, thinks "There is no great harm in having two versions. .... The versions do not exist to keep up divisions, nor are they a mark of separation but they are the signs of the faith and opinions of the Protestant Missionaries who prepared and use them. After all, is not the vigorous pushing forward of the Mission work the great want at present?"

A Presbyterian voice from Chefoo; "It is the question that now concerns Missionaries, and it does seem to me that the time has come when an effort should be made to secure such a version. .... There is scarcely one, perhaps, who does not admit the importance and desirability of union in this matter, and yet each is unwilling to concede what is necessary to effect this union. Let us hope that better counsels will prevail."

An American follower of Wesley says; "I consider it a flagrant *shame* that there should be two Protestant versions of the Scriptures, besides innumerable local versions in China. .... I think almost every Missionary has been embarrassed more or less by having so many versions, classical, mandarin and colloquial. .... I confess one is bewildered at the great variety of versions in use among us Protestant Missionaries. I would favor a new version, to be gotten

out by a strong committee, appointed from different Missions, English and American."

A Missionary of the Episcopal Church, of near a quarter of a century's experience, says, "Let the English now bring out three men to act with the American translators."

A distinguished scholar thinks the new version had better be made by *one man*, and then let it stand (or fall) on its own merits.

The Foochow Editor of this journal wrote; "We heartily agree as to the importance, the desirability, and feasibility of having a standard classic version of the Bible in Chinese. The lack of such a version is an obstacle to progress in many respects. Although we all feel the need of a Concordance, no one is willing to undertake it while such different versions are in use. .... We know of nothing that would be of greater advantage to our common work at present or that would more redound to the glory of God, than the accomplishment of this most desirable work."

The sweet Psalmist of Israel sung; "Behold, how good and how pleasant it is for brethren to dwell together in unity. .... For there the Lord commanded the blessing, even life forevermore."

The Exalted Head over All Missionaries prayed; "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; *that the world may believe that thou hast sent me.*"

#### JUVENIS.

June 21st, 1880.

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#### *Tenure of Property.*

*To the Editor of the Chinese Recorder,*

On May 27, 1878, I bought a piece of ground at the Treaty-port of Chow-chow Fu intending to use the same as a building-site for a residence. In consequence of the distance from Swatow and the consultation needed with the various parties to settle the terms and arrange for the payments, it became necessary for me to employ an agent, just as merchants continually employ agents in purchases made for them, the fact of his acting as my agent being perfectly well known to the parties. Five local middlemen were also engaged in assisting and as witnesses either on the other side or on mine. A deed was executed transferring the land to my agent. Three old deeds were also delivered to us, among which was one dated 1826, bearing the official red seal and "deed-end," transferring the land to the grandfather of the man who was now selling it. There was a stipulation that the land should pay annually 1200 cash (\$1.10) to a neighboring Buhdist monastery. In buying the land I accepted this condition and it was incorporated in the deed then made. The two other old deeds bore dates prior to 1826, and although not

stamped, they, together with the one which had been stamped, showed the repeated transfers to which the land had been subject.

The deed made out to my agent was taken to the Yamen to be stamped. Being retained there longer than necessary, inquiry was made, and it was found that they intended refusing to issue the deed because the land was wanted for the use of foreigners. However, an official offered to get it stamped and issued if I would give him a "present" of \$225, which, being an extortion, I declined to submit to; whereupon he threatened, as I heard, that my deed should not be stamped. My agent, in order to secure and protect me to the best of his ability, drew up a lease-deed transferring the land to me for a term of years, and further pledged himself that when the stamped deed should be obtained from the Yamen it should be given to me for me to take any further action necessary. This change I was willing to make in order to avoid the pretended scruples of the mandarins.

This lease-deed was sent into the Yamen through the American Consular office in July with the request that it be stamped and returned. This request was refused, and the officials at once took steps to prevent my getting that place or any other. An adjoining piece of land which I had bought about the same time was declared to be government property, although the parties from whom I bought had held it for over a hundred years. Finding that the title of this second piece was not so clear but that by being strained it admitted of a possible dubious construction, and out of regard for the sellers who were being made to suffer severely, I allowed them to take it back, although I know that if a Chinaman had been the purchaser the title would have been ample and would never have been disputed.

At the same time that this was being done a Buhdist monk in charge of the monastery was encouraged to bring in a charge that the seller of the first piece of land had fraudulently sold land belonging to the monastery. We know this to be true because afterwards when expostulated with upon setting up an improper claim the monk confessed that all he had hoped for was a little present, but that he could not recede because the mandarins would not allow him to. Without even the pretext of an examination, the magistrate issued a warrant to his runners to eject the man who had sold the ground, give the ground back to the monk, and set up stones marking the land as monastery property.

A protracted correspondence with the mandarins ensued, in which they brought forward a great variety of protests for not stamping my deed. It was in the first place asserted that Chow-chow Fu was not an open port but an "interior place" where we had no right to buy or build except by publishing notice of such intention and otherwise conforming to regulations that would render nugatory the right of purchase conferred by the French and other treaties. Afterwards it

was alleged that to build on the place would seriously impair the *fung-shui* of the city; but the mandarins were never willing to suggest any less objectionable site instead of this one, although repeatedly requested to do so. In the next place it was objected that the seller had presumed to "sell" (賣) the land, whereas the deed by which he himself held it would give him power only to "convey it" (賄斷). I at once expressed my entire willingness to have the wording of the deed changed so as to rectify any alleged mistake; all I wanted was to have the man's officially recognized right and title in the land conveyed to me. But then again a charge was brought forward that the seller of the land was only a "tenant" (佃戶) and that the land belonged to the monastery, although the stamped deed of 1826, explicitly declared him to be the registered owner (業戶). Except the yearly payment of 1200 cash, which is easily susceptible of other explanation, there is no evidence whatever that the land was or ever had been the property of the monastery. On the other hand a certain stone tablet which was claimed as having been set up by mandarin authority to perpetuate their title to the land, was found on examination to have been set up without any official sanction; and the limits of the monastery premises as defined by the tablet were found to exclude instead of include the place in question. Finally fearful apparently that the mark might weaken and admit our right to the land, the mandarins again changed their position and asserted that the place in question was government land.

In reply to this and other equivocations I again appealed to the Red Deed: Here is a deed asserting in plain words that a certain man is the owner of this piece of land; this deed bears the red stamp of the Yamen. What is the value of a stamped deed, and where is the security of property, if a magistrate can, on any frivolous pretext, set aside an official grant made by a predecessor? If it were purely a transaction between Chinese no one can imagine that the slightest objection would be made to the transfer; the various deeds show that the land has been transferred repeatedly; what is the value of treaty stipulations if any petty mandarin can debar us from exercising the fundamental privilege of the treaty?

It would be ridiculous to suppose that the corps of officials at Chow-chow Fu and Canton, (for the case was brought before the Canton authorities also,) were moved to this unwonted activity simply to secure the alleged rights of the Buddhist monk, the sole remaining tenant of a tumble-down old monastery. Their evident object was to beat foreigners out the right of purchase and residence at Chow-chow Fu.

About the last of August the man Lim who sold the land was brought before the magistrate, and by threat and intimidation was compelled to sign a paper of whose contents he was ignorant, containing a promise

to get the land back from me and give it over to the monk. It was expected that this would end the case, but on finding that I was not disposed readily to yield the mandarins proceeded to put in execution a threat often made.

They seized Lim, beat him a thousand strokes, (my information is reliable,) and put him into prison. They issued warrants for the arrest of the middlemen, all of whom with some of their relatives had to seek safety in flight. The Viceroy at Canton had pointed out the man who acted as my agent as the one to be secured and summarily punished. As he was in mission employ the mandarins made repeated demands upon us for his rendition. At last, unable to help the man who was in prison, or to protect my agent or the middlemen who must inevitably soon have been seized, maimed, beaten, and imprisoned, solely in order to avert further suffering and avoid precipitating a tragedy, I consented in December of last year to receive back the money, give up the old deeds, and relinquish my claim to the land become justly and legally mine by the purchase of eighteen months before.

Several questions present themselves.

1. Is Chow-chow Fu an open port? It is named as one in all the treaties. The English government maintained a vice-consulate there for several years, and still keep up a large consular building for use on occasions. Two lines of foreign trading boats plied regularly for a long period between Chow-chow Fu and the anchorage here at Swatow. If the Imperial Government have established it as an open port why should they not rebuke the presumption of local and provincial authorities who are trying to close it?

2. Granting that Chow-chow Fu is an open port, had the man Lim any transferable interest in the land? His family had held it for three generations. It had been secured to them by the magistrate's red seal for which a large fee had to be paid. Why could not his interest be transferred to me just as the same interest had been repeatedly transferred before? Or has a district magistrate power to annul red deeds made by his predecessors?

3. Granting that Chow-chow Fu is an open port, and that Lim had an interest in the land which he could lawfully transfer to me, can it be a crime for my agent to do that which under the treaty it is my own privilege to do? Is it in keeping with the treaty that a mandarin should refuse to place his seal upon a deed to my agent avowedly *for the reason* that my agent expects to transfer the land to me?

These are questions on which it would be desirable that we should have the expressed judgment of our diplomatic authorities.

W. K. MCKIBBIN

SWATOW, April, 1880.

## EDITORIAL.

WHEN entering upon the duties of Editor of the *Chinese Recorder and Missionary Journal*, I avail of a well established usage to make a few remarks to its readers, explaining my views in undertaking these duties in addition to those already incumbent upon me, and to make known to them the assistance which I wish and expect from them. I enter upon the duties of the Editorship with a deep sense of the importance of this journal as a means of communication, and interchange of views, between those engaged in a common work. Whilst rejoicing in its success in the past, I desire to make it more useful in these respects in the future. I desire that it may be more and more a bond of Christian sympathy and love to the toilers in the field, and of assistance and encouragement among them. All who were present at the general Conference at Shanghai, in May 1877, expressed great gratification at meeting and getting acquainted with fellow laborers from different parts of the Empire, and spoke of the great advantage they derived from the papers and discussions before the Conference on the modes of labor and the result thereof. This journal should be in a measure a continuation of the *missionary Conference*. The interest and success of the Conference were the result of the combined efforts of all the members. For months before the meeting, those who had been requested to prepare papers on given subjects gave attention and research to make them profitable discussions. These papers then gave suitable subjects for the oral discussion which followed the reading of them. The volume in which these papers and discussions are preserved has taken its place as a standard work of reference. The same effort and research by the members of the missionary body would furnish this journal with a continuous supply of equally interesting and useful papers. The subjects there considered were not exhausted, and they are capable of further elucidation. There are other plans of policy and labor that were not touched on, in that Conference, and which wait discussion. I earnestly request every one to take up some subject in which he is interested and send the result of his researches to the members of this Conference who are the readers of this *Recorder*. All who were present rejoiced that the number at the Conference of 1877 was so large. But the number of this Conference is three-fold the size of that one. It is therefore a most

interesting audience to which I invite you to present your most mature thoughts and preparations.

It is now more than three years since the results of the labors in China were collected and made known through the Conference. Since that time much fruit of previous planting has ripened, the results of some new modes of work have developed themselves, and very many new fields have been opened and new work has been commenced. This is especially true in regard to the outcome of the labors in the famine regions of Shantung, Shensi and Chihli provinces. As yet only the most meagre accounts of the Christian work in these regions connected with famine relief have reached the public. In behalf of the Christian public in England and America, I solicit carefully prepared accounts of this work. I also request carefully prepared summaries of the plans and results of missionary work for every station in China during *the last three years*, in continuance of the statements which are found in the Records of the Conference of 1877.

The communications for the *Recorder* hitherto have been almost entirely from Missionaries and others in China. I wish that this journal shall be a medium of communication for the Missionaries in all *Eastern Asia*. I desire to receive communications suitable for its pages from those laboring in Japan and Siam as well as from those in China. As in those countries great social, political, educational, and religious changes have been in progress during the *last ten years*, which have not yet been chronicled in brief, and yet succinct statements. I most earnestly solicit contributions from those resident in Japan and Siam, on these various interesting themes.

This journal is *not restricted* to matters connected with missions. There is a wide field of research in regard to the government, language, literature, mythology, population, manners and customs, natural history, arts, sciences, and manufactures &c. &c., of the people of these lands. I will welcome carefully prepared articles on all these different matters of investigation, not only from Missionaries but from residents engaged in the various pursuits of life, especially from those who are connected with the diplomatic and consular services of the various Western nations, and the customs, educational and constructive services in these Eastern lands; many of whom have special opportunities of acquiring accurate knowledge on these various subjects of investigation.

It is well known what a valuable storehouse of facts and history, connected with Eastern Asia, the *Chinese Repository* is. The twenty consecutive volumes of that magazine now sell for *three-fold* the price at which they were published. The contributions to that journal were furnished by a comparatively few Missionaries and merchants

and government officials who had but few facilities for research as compared with those which the residents in these lands now have. Every reader must feel a desire that we of this generation should leave to our successors as valuable a record of passing events and information in the *Chinese Recorder* as our predecessors have left to us in the *Chinese Repository*. This can easily be done by the *combined* efforts of a great number of the readers of the *Recorder*. I request the earnest cooperation of its readers to effect such a desirable result. I, in accepting the position of Editor, express my willingness and purpose to do my part. But that result can only be effected by the conjoined efforts of a large number. To that end I solicit the cooperation of the friends of the *Recorder*. Do not wait for any more special invitation. Select your own subject and when you have prepared the discussion please send it to me. I ask for fresh, crisp, *live articles on live subjects* of Mission work and experience; I solicit articles also on any of the various subjects that come within the wide range of this periodical.

To the gentlemen of the Press in these lands, I present my greetings, and my best wishes. I rejoice in all the influence for good which all their publications exert in moulding and educating a correct public sentiment. Though this journal occupies a different sphere from that of any other one, I wish that the relations between it and them may continue to be of the same courteous and pleasant kind which have hitherto subsisted.

Having thus expressed to the readers of the *Recorder* what I wish to see accomplished by this magazine, I have only further to say that I will use my efforts to realize them. I will gladly receive suggestions from any of its friends how to increase its usefulness. I will gladly utilize every assistance that is offered. But I am deeply sensible that these wishes for its increased usefulness can only be realized by the earnest and continued assistance of those whose assistance I have requested. Without further preliminary remarks I enter upon the duties of Editor.

A. P. HAPPER.



## Missionary News.

### Births, and Marriages.

#### BIRTHS.

At Japan, on March 7th, the wife of Dr. Berry, A.B.C.F. Mission of a son.

At Japan, on April 10th, the wife of Dr. Taylor, A.B.C.F. Mission of a son.

At Newchwang, on the May 23rd, the wife of the Rev. John Macintyre, of a daughter.

At Ningpo, on the 15th of June, the wife of Rev. J. B. Ost, English Church Missionary Society, Shao-hing, of a daughter.

#### MARRIAGES.

On May 18th, at Peking, Rev. Chauncey Goodrich to Miss Clapp, both of the A.B.C.F. Mission.

On May 31st, Rev. John Gulick to Miss Fannie A. Stevens, both of the A.B.C.F. Mission, Japan.

ARRIVALS.—On June 10th per *Hiroshima Maru*, Rev. T. C. Carter and family to join the American M. E. Church Mission at Kiukiang.

On June 17th per *Tokio Maru* Miss Roberts, to join the American P.E. Church, Mission at Wuchang.

DEPARTURES.—Per M.B.M.S.S. Co's s.s. *Tokio Maru*, on May 1st, Rev. and Mrs. D. N. Lyon and family, of the American Presbyterian Mission,

North, Hangchow, for U.S.A. Home address Doylestown, Wayne Co. Ohio.

Per *Genkai Maru*, on May 11th, Rev. W. A. P. Martin, D.D. LL.D. President of the Tung-wen College, Peking, and Mrs. Martin, for U.S.A.

Rev. and Mrs. J. W. Lambuth, Am. M. E. Mission, South, Shanghai, for U.S.A.

On June 30th per M.B.M.S.S. Co's s.s. *Takasago Maru*, Rev. and Mrs Geo. F. Fitch and family, of the American Presbyterian Mission, North, Soochow for U.S.A. Home Address, care of J. F. Fitch, Esq., Redwood City, California.

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KOBÉ.—Bro. Jencks, of the A.B.C.F. Mission, writes us as follows, under date of June 11th;—"The total number of baptisms in our sixteen churches, from the first, is 557; total for last year, 121; present number of members 513; amount contributed by the churches last year, yen 2,032.92."

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SOOCHOW.—A Reading Room has been opened in connection with the **養育巷** Chapel. Many valuable works were purchased; others were presented by Drs. Martin and Williamson, and Rev. Messrs. Muirhead and Lambuth. It is crowded nearly all of the time as the

light is not hid under a bushel or on a back street. 1. This is an accepted form of Church work; e.g. Church Libraries and Y.M.C.A. Rooms. 2. The walls may be made attractive by colored maps, &c. 3.

As a native is all day face to face with his brethren according to the flesh, hearing and answering questions, it puts his influence at the maximum. 4. The man (a Christian) is employed on native money at \$2.00 per month. When I have had no native preacher "Why don't you use a teacher to preach for you?" When I had one, "How much do you pay that teacher to preach for you?" 5. A number of easy, literary and scientific books nailed to reading desks or shelves around the room is better than well filled book-cases. 6. The daily, weekly and monthly periodicals attract. Good sale is found for *The Child's Paper*, whose *Classic style* pleases the scholars. 7. There is a moderate sale of gospels and tracts. Many more are read. This easy form of work, is commended as an auxiliary.

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**ENCOURAGEMENT IN SOOCHOW.**—Rev. John W. Davis, of the Southern Presbyterian Church U.S.A. writes that the missionaries in Soochow have had some recent encouragement in their work. On the 16th of May, he baptized a woman and her son a child six years old. At the same time a young man was restored to full standing in the church. Since October 1st, 1879, there have been five additions to the church, viz., three adults and two children.

We are indebted to Mr. D. W. C. Jencks, A.B.C.F.M. for the following news items from Japan, which came to hand just after the missionary news columns in the last *Recorder*, had gone to press.

Rev. and Mrs. O. H. Gulick, left for U.S.A. on March 7th.

On April 4th, seven persons united with the church at Iambari, the only church we have on the Island of Shikoku. Six joined at the previous communion and this church has nearly trebled its numbers since its organization seven months ago. The churches are active in reference to self-support.

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THE Publishers of the *Chinese Recorder and Missionary Journal* take pleasure in stating that they have succeeded in securing the services of Rev. A. P. Happer D.D. for the Editorial Department of the magazine. It is hoped that this announcement will be satisfactory to the readers of the *Recorder* as it is to the Publishers.

Contributors will please note that all articles and contributions from persons residing in Foochow and all places *north* of that city, should be sent to the American Presbyterian Mission Press *Shanghai*, south of Foochow, to Rev. Dr. Happer, Canton.

**WANTED.**—*The Chinese Recorder*, Vol. I. No. 4. *The China Review*, Vol. I. Nos. 1, 2, 3, 5, 6. Vol. II. No. 1.

Apply to the American Presbyterian Mission Press.

## Notices of Recent Publications.

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*The Gospel in all lands Illustrated.* Conducted and published by Albert B. Simpson, 40 Bible House, New York. Vol. 1. No. 2. March 1880.

THIS is a new Monthly Missionary Journal, 4to. of 56 pages in each number. We think we do many of our readers a favour by publishing the main points of the Prospectus. It is a Monthly Magazine devoted to universal Missions. It is evangelical, undenominational, and catholic; in cordial sympathy with all our Protestant Boards and Evangelical Churches, and designed to present in an attractive form by the aid of handsome typography, numerous illustrations, and careful papers and selections, the most comprehensive, interesting and recent accounts of the progress of the gospel in all lands: and to advocate the grand cause of the world's evangelization from the widest and loftiest point of view. It will contain from month to month a summary of current events in their bearing upon the progress of Christianity: a graphic and pictorial account of some missionary land and its Mission Fields, with the most careful statistics that can be obtained; sketches of Missionary Biography; Paper's on Woman's Work; Mis-

sionary Monographs from prominent writers; careful digests of Missionary and general religious news; and reviews of the best works on Christian Missions, and Missionary lands. *Foreign Missionaries* residing within the ordinary postal circuits, will be supplied at the rate of \$1.00 per annum, on their own orders, or those of their friends in this country.

Orders, and subscriptions should be addressed to "The Publisher of the Gospel in all lands." No. 40 Bible House, New York City, N.Y.

The second number fulfills all the promises of this prospectus. It is especially devoted to China as a mission field. The summary is very full and readable. The illustrations are in good taste and well executed. The typography is such that it is a pleasure to read its interesting pages. We had subscribed for it before we saw the reduced rate at which it is afforded to Foreign Missionaries. We have noticed it thus fully because we supposed that many of our readers will wish to subscribe for it.

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*Proceedings of the General Conference on Foreign Missions held at the Conference Hall in Mildmay Park, London, in October 1878. Edited by the Secretaries of the Conference.* London. John F. Shaw, 1879.

THIS volume of 434 pages has been late in reaching us; but it is of such importance that we notice it even at this date. The work is carefully edited and printed. It contains a great many and very full details of Missionary work and the results. The papers are carefully prepared and the statements are clearly made. The discussions that followed the reading of each paper were able and they are well reported. Many of the officers of the leading Missionary Societies in Europe and America were present as well as some of the influential and distinguished friends and supporters of Missions, in Germany, France, England, Scotland, Ireland and the U.S.A. Missions in China were represented by Rev. Dr. Legge, Rev. F. S. Turner, formerly of Hongkong. Rev. Arnold Foster, Rev. Hudson Taylor, Rev. J. MacArther and Dr. Maxwell. Dr. Legge read an able paper on this theme, "What impression has the gospel made on the people of China, and what are the prospects of its success in relation to the existing forms of unbelief." In his paper he incorporated the statistics of results in China, as presented in the "Records of a General Conference of Protestants Missionaries of China" held in 1877. He shows "that the results thus far obtained are sufficient to justify our Missionary enterprise, and sustain us in expecting its complete success." Mr. Taylor presented in a clear and striking light the great extent and the needs of China as a Mission field

and the difficulties, to be overcome in the prosecution of the work. The Rev. F. Stevenson gave his impressions of China as a Mission field and of the results of Christian work in a very interesting and effective address. The opium trade as a hindrance to Christian work and the injury it inflicts upon China was fully presented. From these statements it will be seen that the most important parts of our work in this land were ably presented and we may suppose that the state and prospect of Christian work in all other Mission fields were equally well presented at the conference; The work of the British and Foreign Bible Society, and of the Religious Tract Society, was clearly presented by the secretaries.

We would advise *all our readers to get a copy* of this book. It is most desirable reading especially for Missionaries, who are often tempted amidst their own personal difficulties to feel discouraged. This volume takes the reader up to an altitude that enables him to look over a wide landscape and to see the results of long continued and widely extended labors. An observer whose range of vision is limited to a small part of some great work can see but little progress from day to day. But when he is taken to a high position where he can see the results over a wide extent of the work he sees that a very gratifying progress has been made and that the prospect is yet more favourable.

*The Great Famine.*

THIS is the title of a pamphlet of 158 pages issued by "The Famine Relief Committee of Shanghai" as a Report of its Work. The first chapter is a general Introduction, referring to the circumstances which led to the formation of the committee and the nature of the work that it was to do. The second chapter contains the history of the work which has been done by the Committee, followed by an official statement of the account of the moneys received and their disbursement. The largest part of the pamphlet is in the form of an appendix in which is printed Reports of money of those who were engaged in the distribution of the funds. As a general remark we would say that the Report is one which will be eminently satisfactory to the contributors; it is a record of a very remarkable charity. The community is greatly indebted to the gentlemen who were on the Committee for the time and attention which they gave to the management of such an important trust. As a general statement nothing can be more appropriate than the one which is made by the Chairman of the Committee W. S. Wetmore Esq., in the Preface to the Report. All readers will cordially concur in the import of these remarks as eminently just and proper. The Chairman writes: "The total amount of funds received by the Committee, as will be seen from the statement of the Honorary Treasurer, has been Taels 204,560.37 and the distribution of this large sum has been almost entirely effected by the Protestant and Catholic Mis-

sionaries who have volunteered for the purpose. The Committee desires here to express its warm appreciation of the self-sacrificing spirit which has induced them to penetrate portions of the Empire hitherto almost unknown to foreigners, incurring the great hardships and privations, and braving the many dangers to which they have been exposed. It is quite safe to say that without the aid of these noble men it would have been impossible to have brought foreign charity to bear upon the terrible calamity, and in the history of Mission labor in the East, this great work will stand without a parallel."

The accompanying report on the famine and the steps taken by the Shanghai Committee to assist in relieving it has been drawn up by the Honorary Secretary, the Rev. W. Muirhead, of the London Mission; but the Record would be incomplete without mentioning the leading part which he has had in the work, and the Committee wishes to bear witness that to his great zeal and untiring efforts is largely due the success met with in raising funds and arranging for their satisfactory distribution. Thanks are also due to F. W. Lemarchand, Esq., the Honorary Treasurer of the Committee, for his kind and efficient services in connection with the work.

While presenting this brief summary as made by the Committee we wish to avail of the statements made in the pamphlet to put a more extended notice of the famine and the efforts for its relief in our pages.

It may, with sad propriety be designated *The Great Famine*. For, so far as reliable records of the past are known, no such appalling calamity has previously fallen upon any country, whether we consider the vast multitude of the population affected by it, the extreme *severity* thereof and the loss of life caused by it. The famine extended over portions of five provinces, of Shantung, Chihli, Shansi, Shensi and Honan. The number of people that was distressingly affected by the calamity was at least *thirty millions*—and the number who died of starvation or from fever caused by insufficient food as stated at the lowest estimate to have been *nine millions*, other estimates make the number to be thirteen millions. Every humane person must be apalled at the consideration of such an overwhelming calamity. Thirty millions of people exposed to all the horrors and distresses of a time of famine and nine millions of our fellow men dying in consequence of it. This calamity should impress upon every heart the conviction how dependent mankind are upon the providence of God which gives the fruits of the earth in their season to the various peoples on the earth.

While referring to the contributions from other lands more fully it is proper to state that the Chinese Government and people contributed large sums of money to the relief of the suffering. There is no reliable

record of such contributions at hand. But it is perhaps safe to say that the money contributed by the Government and people of China must have been some where near the sum of ten millions of dollars. When the statements which were made in the papers at the time, of the quantity of rice that was collected on the wharfs and warehouses at Tientsin for the relief of the sufferers are considered, it will be evident that the great mortality was not for want of a readiness to provide relief for the starving, but because of the *impossibility* of transporting such immense supplies *by land* over such miserable roads for such a distance. Tientsin was the nearest seaport to the famine stricken region and the distance to the places where the supplies were needed, varied from three to four hundred miles, and some of the routes traversed were over mountain passes. These roads serve the purpose of transportation in ordinary times very imperfectly but in cases of emergency when there is the necessity of transporting immense quantities of supplies they are utterly inadequate to meet the case. And millions of lives were lost in consequence thereof.

The report of the Hon. Treasurer shows that the larger portion of the contributions were from great Britain. There were Taels 124,431. Contributions were received from the

foreigners resident at every open port in China, these amounted to Taels 27,207. A list of the countries from which contributions were received by this committee shows how deeply sympathy was felt for the suffering and that it was among the English speaking and protestant peoples. These countries are great Britain, America, Canada, Australia, New Zealand, Tasmania, India, Singapore, Penang, Hongkong, twenty-two places in China and four cities in Japan. The sum of Taels 204,560., 39, or in dollars \$284,102 does not include all that was sent from Christian lands. There were monies sent to missionaries without passing through this committee. Such monies were sent by the Church Missionary Society and the Gospel Propagation Society of England and the Board of the Meth. Epis. Church, the A.B.C.F.M. and the P.B.F.M. in the S. to their respective missionaries. Inclusive of them the sum received was little short of \$500,000. From a statement made on page 88 of the report, we learn on the authority of the late Rev. Pero Aymeri that the Roman Catholic missionaries received, in answer to their appeals for aid, from Europe and other places the sum of Taels 135,479, (not including the 50,000 received from the relief committee) equal to \$188,971, This makes the sum received from abroad from Protestant and Roman Catholic peoples nearly

\$500,000. While writing of contributions it is pleasant to refer to a part stated by Rev. D. Hill that he knew of two Chinese officers at Tai-yuen-fu each giving Taels 4000, for the relief of the starving.

It is also most pleasant to refer to the fact that the committee state that from H. E. Tsêng, Gov. of Shansi, and from H. E. Li, Viceroy of Chihli, the committee and distributors received every assistance that could be afforded in the work of distribution and that H. E. Kwo, Chinese Ambassador to England, wrote the Foreign Secretary the Marquis of Salisbury, in behalf of the Tsung-li Yamen and the Grand Secretary Li thanking Englishmen in all parts of the world for their liberal contributions for the starving multitudes in China.

The impression made upon the Chinese officials by the self-sacrificing labours of the distributors was very great and very favorable. This is manifest from one incident among many others. H. E. Gov. Tseng placed at the disposal of Mr Richards the sum of Taels 400 to send the remains of Rev. Mr Whiting, who died of famine fever to America. When the Governor was told that the friends of the deceased did not wish his remains sent to America, he then gave ground to be used as a cemetery where the remains now repose.

The names of thirty Protestant missionaries are given as having been engaged in the distribution of the famine fund besides one, who, having visited the district and seen the destitution went home to England to urge the collection of funds to meet the emergency. Of these four are reported as having died. It is stated that upwards of forty names of Roman Catholic missionaries are represented as on the list of distributors. No full and corrected accounts of the work done by the distributors has been prepared, nor any tabulated statement of the number of people that were reached by their benefactions. It is probable that it would be very difficult if not impossible to prepare any such statement. The circumstances under which the work was done was not favorable to making the necessary records. But as many of those who were engaged in the relief work are now engaged in evangelizing labors in the same districts or near them they are now favorably situated to give accounts of the results of Christian works among the population which still remain, and which accounts Christian friends will be very glad to receive.

The appendix is largely made up of the statements of the distributors of and other eye witnesses of the terrible evidences of the severity distress which they saw. Desolate

and untilled fields, deserted villages, and dismantled houses were everywhere seen. Unburied corpses, and bony skeletons were strewed along the roadsides and corner places. In many of the houses that were still standing the number of corpses exceeding the number of those yet living. The living all presented that lank, gaunt appearance that indicated the ravages of gnawing hunger. It came to the knowledge of many that human flesh, in the utter destitution of other food, was sold for consumption. The living were not able to bury the dead. Parents deserted their children leaving them to die of starvation. Every evidence of the most terrible effects of the most appalling destitution and want was seen on every side. Every reader of these most harrowing details as given by the observers, feels thankful that such a measure of relief was afforded to some—and the knowledge came to many that their fellow men of other lands commis-sate and desired to relieve their sufferings. Praise be to God that the refreshing showers came to the parched ground, and abundant crops gladdened the hearts of the survivors—and that the labors of the Famine Relief Committee were ended because there was no longer any need for them. May abundant success attend all the efforts to make known through these districts

the blessed gospel which gives | spiritually "bud and blossom as eternal life and they be thereby made | the rose."

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29 A.M. THE W.E.N.  
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